THE
ŚIVAPURĀṆA

PART III

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ŚATARUDRASAṀHITĀ

CHAPTER ONE

(The five incarnations of the supreme Brahman)

I bow to lord Śiva of great bliss and of endless divine sports, who is great and omnipresent, who is the beloved consort of Pārvatī, who is the progenitor of Kārttikeya and Gaṇeśa, and who is the primordial lord of the universe.

Śaunaka said :—

1. O Sūta, O great fortunate disciple of Vyāsa, O storehouse of wisdom and mercy, please narrate the incarnations of lord Śiva by means of which the lord enhanced the welfare of the good.

Sūta said:—

2. O sage Śaunaka, with great devotion I shall narrate the incarnations[1] of Śiva to you a sage. Listen to it with attention and control over the senses.

3. O sage, formerly, Nandin, a form of Śiva and goal of the good, when asked by Sanatkumāra, told him the narrative with devotion to Śiva.

1. The concept of Rudrasṛṣṭi can be traced as far back as the Vedic Literature. According to Yv 16·4 one Rudra created many Rudras out of his own body. The Purāṇas too have recorded the tradition of many Rudras evolved out of a single Rudra. The present Saṁhitā describes one hundred incarnations of Śiva and is therefore called Śatarudra.

But according to ŚB (9.1.1.7), Śatarudriya means a single hundred-headed Śiva (शतशीर्षाणं रुद्रं शतरुद्रियमित्याचक्षते). This statement of Śatapatha Brāhmaṇa abrogates the concept of many Rudras evolved out of a single Rudra. But it is not corroborated by the evidence of the present Saṁhitā which enumerates the countless forms of Rudra.

Nandīśvara said :—

4. The incarnations of the omnipresent lord Śiva are countless in the different aeons.[2] Yet I shall narrate them as far as I know.

5. The nineteenth Kalpa is known as Śvetalohita. The first incarnation is glorified as the incarnation of Sadyojāta.

6. In that Kalpa, Śvetalohita, endowed with a tuft, was born as the son of Brahmā as he meditated upon the supreme Brahman.

7. On seeing that Being in the form of Brahman and realising that to be Īśvara, Brahmā meditated on him in his heart and saluted him with palms joined in reverence.

8. Knowing that Sadyojāta to be Śiva, Brahmā, the lord of the worlds became delighted. With pure intelligence he pondered over that great Being again and again.

9. As he thus meditated, sons white in colour and famous for valour, were born to him. They were of great wisdom and had the form of the Supreme Brahman.

10. They were Sunanda, Nandana, Viśvananda and Upanandana. They were the disciples of that noble soul. By them the Brahman was encircled.

11. The delighted great lord, the Sadyojāta incarnation of Śiva, lovingly bestowed on Brahmā the perfect wisdom and the power of creation.

12. The next Kalpa, the twentieth one is named and glorified as Rakta (red) wherein Brahmā assumed a great splendour red in hue.

13. As Brahmā desirous of sons meditated, a son appeared in front of him wearing red garments and garlands. His eyes were red and his ornaments too were red.

14. On seeing that noble-souled son, he resorting to meditation knew him as the Vāmadeva incarnation of Śiva and so bowed to him with palms joined in reverence.

15. Your sons wearing red garments were born of him Viz. Virajas, Vivāha, Viśoka and Viśvabhāvana.

2. A kalpa is a day of Brahmā or one thousand yugas equal to a period of four hundred thirty two million years of mortals. Each kalpa is presided over by a particular form of Rudra. For instance, the Śvetalohita kalpa has Sadyojāta as the presiding deity, Rakta has Vāmadeva, Pītavāsas has Tatpuruṣa, Śiva has Aghora and Viśva-rūpa has Īśāna.

16. The delighted Parameśvara, the Vāmadeva incarnation of Śiva bestowed on Brahmā lovingly, the power of creation and perfect wisdom.

17. The twenty-first Kalpa is said to be Pītavāsas wherein Brahmā of great achievement became yellow-robed.

18. As Brahmā desirous of sons meditated, a son was born unto him mature, of great arms and great splendour and wearing yellow garments.

19-20. On seeing him engrossed in meditation and realising that Being as Śiva, the Creator bowed to him after performing the Japa of Śiva-Gāyatrī, who is the great goddess, bowed to by all the worlds. The great god was delighted with the mind in contemplation.

21. Then from his sides sons of divine features issued forth. All of them had yellow garments and they were the instigators of the Yogic path.

22. When that Kalpa of yellow colour of the selfborn lord elapsed, another Kalpa set in and it was named Śiva.

23. After a thousand divine years had elapsed and the entire universe had become one vast ocean,[3] Brahmā desirous of creating subjects thought in sorrow.

24. That lord of great splendour saw a son coming into view. He was black in colour, possessed of great strength. He was shining in his own splendour.

25. He was clad in black clothes and a black turban. He wore a black sacred thread. He had a black coronet, black toilet and unguent articles.

26. On seeing that noble soul of terrible exploits, (named) Aghora (non-terrible), he worshipped him—the lord of god, of wonderful black and tawny colour.

27. Brahmā then contemplated on Aghora in the form of Brahman. He eulogised that unperishing Being favourably disposed towards his devotees, by means of pleasing words.

28. Then from his sides sprang up four noble-souled sons all of whom were black in colour and had black toilet and unguent articles.

29. These brilliant beings in the form of Śiva had the

3. Ekārṇava symbolises the state of the universe during the period of dissolution when the divided units are drawn together forming a single watery mass. For details see MP.—A Study Pp 9-10.

clear names Kṛṣṇa, Kṛṣṇaśikha, Kṛṣṇāsya and Kṛṣṇakaṇṭhadhṛk

30. The noble-souled beings of this nature initiated the great and wonderful Yoga called Ghora for the purpose of Brahmā's creation.

31. O great sages, then another extremely wonderful Kalpa of Brahmā, named Viśvarūpa began to function.

32. As Brahmā, desirous of sons, meditated on Śiva mentally, Sarasvatī (Goddess of speech) of great sound manifested herself. She was Viś pā (Universe-formed).

33. Īśāna of such renowned features, supreme lord of crystal-like pure brilliance and bedecked in all ornaments manifested himself.

34. On seeing Īś the unborn lord, all pervading, all-bestowing, the all-in-all, of good forms as well as formless, Brahmā bowed to him.

35. Lord Īśāna after instructing the path of the good to Brahmā, created four auspicious sons in collaboration with his Energy.

36. There were born Jaṭin, Muṇḍin, Sikhaṇḍin and Ardhamuṇḍa. By means of Yoga they imparted good virtue and attained the goal of Yoga.

37. Thus I have succinctly narrated the origin of Sadyojāta and others, O Sanatkumāra, O omniscient one, being desirous of the welfare of all the worlds.

38. Then, O intelligent one, their dealings are beneficial to the three worlds and everything that is existent in the universe.

39. The five famous forms of Maheśa[4] are thus named

4. The five forms of Śiva viz Īśāna, Tatpuruṣa, Aghora, Vāmadeva and Sadyojāta are creative. They ara symbolical of the scheme of creation evolved out of twentyfive constituents viz. five gross and five subtle elements, five organs of action and five of knowledge, besides mind, ego, intellect, nature and the individual soul. Each form stands in relation to a particular element or organ as follows.

Name	*Form*	*Organ of action*	*Organ of knowledge*	*subtle elements*	*gross elements*
Īśāna	soul	ears	speech	sound	ether
Tatpuruṣa	nature	skin	hand	touch	wind
Aghora	intellect	eye	feet	form	fire
Vāmadeva	ego	tongue	anus	taste	water
Sadyojāta	mind	nose	organ of generation	smell	earth

Īśāna, Puruṣa, Aghora, Vāma and Brahman.

40. Īśāna form of Śiva is the first and the principal one. It directly occupies and presides over the individual soul, the enjoyer of Prakṛti.

41. Tatpuruṣa form of Śiva is the second. It occupies and presides over every object of enjoyment, the support of the attributes.

42. The third form of Śiva is Aghora that stands within, occupies and presides over the principle of intelligence with all its ramifications for the sake of Dharma.

43. The fourth form of Śiva is Vāmadeva who presides over the ego and is engaged in many incessant activities.

44. The Īśāna form of Śiva is the permanent lord of the organ of hearing, speech and the all-pervading sky.

45. Intelligent and wise persons call Tatpuruṣa as the lord of Tvac (organ of touch perception), hand, sense of touch and the wind element.

46. Intelligent persons call the form Aghora, the support of the physical body, the sense of taste, of colour and of fire as well.

47. Vāmadeva form of Śiva is remembered as the lord of the organ of taste, of the organ of excretion, of taste itself and of waters as well.

48. They know the form of Sadyojāta as the lord of the organ of smell, of smell itself, of the earth and of the generative organ.

49. These forms of Śiva, the source of all glory shall be honoured and bowed to strenuously by those who seek glory.

50. He who reads and listens to the origin of Sadyojāta and others, enjoys all desires and attains the ultimate goal.

CHAPTER TWO

(*The eight forms of Śiva*)

Nandīśvara said :—

1. O dear sage, listen to the great incarnations of lord Śiva that carry out all worldly activities and bestow happiness on all.

2. The universe consists of the eight forms of lord Śiva.[5] Pervading that the universe subsists like the pearls in the string.

3. The eight presiding deities are Śarva, Bhava, Rudra, Ugra, Bhīma, Paśupati, Iśāna and Mahādeva. They are well known.

4. By these eight forms of Śiva, viz. Śarva etc, the earth, the waters, the fire, the wind, the sky, the individual soul, the sun and the moon are presided over.

5. The conclusion of all sacred lore is that the form of lord Śiva consisting of the earth that holds the entire universe of the mobile and immobile beings is called Śarva.

6. The form of the Supreme Soul, consisting of water that enlivens the entire world, is called Bhava.

7. The form of the great lord Śiva that holds the outer and inner universe and throbs by itself is called Ugra by the noble.

8. That form of lord Śiva consisting of the firmament that pervades everything and affords space to all is called Bhīma and it splits and differentiates the group of elements.

9. That form of Śiva shall be known as Paśupati which is the support of individual souls, and abiding therein splits the bondage that encircles them.

10. Brightening the entire universe in the form of the sun, the form of Śiva, Iśāna, moves about in the heaven.

5. The eight forms of lord Śiva constitute the five gross material elements, the soul, the sun and the moon. Each form stands is relation to its constituents as follows :—

(i) Śarva—earth (ii) Bhava—water (iii) Rudra—fire (iv) Ugra—wind (v) Bhīma—ether (vi) Paśupati—soul (vii) Iśāna—sun (viii) Mahādeva—moon.

11. The moon of nectarlike rays that strengthens and fattens the universe to satiety, is the form of lord Śiva called Mahādeva.

12. The eighth form of Śiva, the great soul, is the Ātman, more pervasive than the other forms. The universe is pervaded by that form.

13. By watering the root of a tree the branches of the tree blossom. Similarly the body of the universe develops by means of worshipping Śiva.

14. Just as a father is delighted at the pleasures of sons, grandsons and others, so also Śiva is delighted at the pleasures of the universe.

15. Should the slaughter or captivity of a person be carried out, undoubtedly it is an offence committed against the eight-formed lord Śiva.

16. Worship Śiva who presides over the universe in the eightfold forms with all devotion. Worship Rudra, the great cause.

17. O son of Brahmā, thus the well known eight forms have been explained to you. These forms engaged in helping everyone shall be resorted to by those who seek glory.

CHAPTER THREE

(*The half-female incarnation of Lord Śiva*)

Nandīśvara said :—

1. O dear one of great intellect, please listen to the description of Śiva's form half-male and half-female,[6] than which there is nothing more excellent and which completes the work of the Creator.

6. The half-male and half-female (ardhanārīśvara) form of Śiva is symbolical of the process of creation by copulation. The concept is comparable to the Sāṁkhya doctrine of Puruṣa (cosmic soul) and Prakṛti (cosmic nature) whose union produces the different units of the universe.

2. When the subjects created by the Creator did not multiply, he was very much distressed and worried.

3. Then a celestial voice said—"Carry on the creation produced by couples." On hearing it, Brahmā pondered over the creation produced by couples in order to carry it out.

4. Since no generation of women had formerly come out of Iśāna, the lotus-born deity (Brahmā) was unable to produce the creation by means of copulation.

5. Brahmā then began to perform penance thinking "Without the power of Śiva, the subjects will not be born."

6. Within his heart he pondered lovingly over lord Śiva united with the great Śakti called Śivā. He then performed great penance.

7. Ere long Śiva became satisfied with the severe penance of the self-born lord Brahmā.

8. Then assuming the wish-yielding form of Iśāna—the perfect consciousness, and in the guise of half-male and half-female form Śiva approached Brahmā.

9. On seeing lord Śiva united with great Śakti and bowing to him prostrate, Brahmā eulogised him with palms joined in reverence.

10. Then the delighted lord Śiva, the creator of the universe, spoke in words majestic in sound like that of rumbling cloud.

Lord Śiva said :—

11. "O dear son of great fortune, O grandfather, I have understood correctly all that you have cherished in your mind.

12. It is for the increase of the subjects that this penance has been performed by you now. I am delighted by that penance. I shall confer on you what you desire."

13. After saying these naturally sweet and magnanimous words, lord Śiva detached Śivā from his body.

14. On seeing that great Śakti, detached separately from Śiva, Brahmā bowed to her politely and requested her.

Brahmā said :—

15. "O Śivā, I was created at first by your husband

the lord of gods. I was ordered by Śiva the great soul to create the subjects.

16. O Śivā, the gods and others were mentally created by me. But they do not multiply themselves. Hence they are being created again and again.

17. Hereafter I wish to make all my subjects flourish by making the creation originate from pairs.

18. The unchanging generation of women has not come out of you before. Hence I do not have the power to create women.

19. All Śaktis spring up from you. Hence I request you the great Śakti, the goddess of all.

20. O Śivā, O mother, O beloved of Śiva, for the increase of the mobile and immobile beings of the universe, give me the power to create women. Obeisance be to you.

21. O goddess bestowing boons, I request for another boon from you. O mother of the universe, take pity on me and grant that too unto me. Obeisance be to you.

22. O omnipresent mother, be born as the daughter of Dakṣa, my son, for the increase of the mobile and immobile beings through only Īśa."

23. Thus implored by the Creator, the Supreme goddess consented and bestowed that power upon the Creator.

24. Hence that goddess Śivā, the Śakti of Śiva constituting the universe, created a Śakti equal in lustre unto her self, from the middle of her eyebrows.

25. Śiva, the foremost among gods, the ocean of mercy, the great Īśāna indulging in divine sports saw that Śakti and laughingly spoke to her.

Lord Śiva said :—

26. "O goddess, yon have been propitiated by Brahmā, through his penance. Lovingly become pleased with him and fulfil his desires."

27. Receiving that behest of lord Śiva with her bent head, the goddess became the daughter of Dakṣa on the importunity of Brahmā.

28. O sage, after giving the unequalled power to Brahmā, the goddess Śivā entered the body of Śiva. And lord Śiva vanished from the scene.

29. Ever since then, the section of women was created in the world, Brahmā attained bliss. Creation became copulatory.

30. Thus O dear, the excellent form of Śiva, half-male and half-female that bestows auspiciousness upon the good has been told.

31. He who reads or listens to this pious narrative enjoys all pleasures and attains to the greatest goal.

CHAPTER FOUR

(*The story of Ṛṣabha*)

Nandīśvara said :—

1. O omniscient Sanatkumāra, the story of Śiva that ever confers happiness, was gladly and lovingly narrated by Śiva to Brahmā.

Lord Śiva said :—

2-3. In the seventh Vārāha Kalpa, in the Vaivasvata Manvantara, the lord Kalpeśvara who illuminates all the worlds will be born as your great grandson and son of Vaivasvata Manu. O Creator, in that Manvantara all the four Yugas will take place.

4. For the welfare of the worlds and for the benefit of the brahmins O Creator, whatever will take place in the Yuga called Dvāpara, I foresee now.

5-6. In that first Yuga, towards the close of Dvāpara and the beginning of Kali when Vyāsa is Svayamprabhu I will be born as the great sage named Śveta, with a tuft, for the welfare of Brahmins.

7. Then O Brahmā, on the mountain Chāgala[7]—the beautiful summit of Himavat, will be born my disciples endowed with tuft.

7. Chāgala, one of the peaks of the Himālayas, has not been identified so far.

8. Those four disciples Śveta, Śvetaśikha, Śvetāśva, and Śvetalohita will come to my city by the Yoga of meditation.

9. Realising my unchanging real form, the devotees will become devoid of birth, death and old age and will meditate on the Supreme Brahman.

10. O dear Pitāmaha, except through meditation I cannot be seen by men by resorting to charitable gifts and sacred rites that bring about the bondage of Karman.

11. In the second aeon of Dvāpara when the patriarch Satya becomes Vyāsa I will be born as Sutāra and continue to live in Kali age.

12. There too my disciples will be the four Brahmins well-versed in the Vedic lore viz. Dundubhi, Śatarūpa, Hṛṣīka and Ketumān.

13. By resorting to the Yoga of meditation all the four will go to my city and then realising my unchanging real form they will become liberated.

14. In the third aeon of Dvāpara in the age of Bhārgava Vyāsa I will be born as Damana at the outskirts of the city.

15. Four sons will be born of me there viz—Viśoka, Viśesa, Vipāpa and Pāpanāśana.

16. O four-faced deity, I will help Vyāsa and will propagate firmly the path of renunciation in the Kali age.

17. In the fourth aeon of Dvāpara in the age of Aṅgiras Vyāsa, I shall be born as Suhotra.

18. There also four sons will be born of me all aspiring after the Yogic path and noble-souled. O Brahmā, I shall mention their names.

19. They are Sumukha, Durmukha, Durdarbha and Duratikrama. O Brahmā, I shall then render help to Vyāsa through the disciples.

20. In the fifth aeon of Dvāpara there will be Savitṛ Vyāsa. I shall be born as a Yogin of great penance and called Kaṅka.

21. There also four sons will be born of me, all aspiring after the Yogic path and noble-souled. Please hear their names from me.

22. They are Sanaka, Sanātana, Sanandana and Sanatkumāra freed from sin and egotism.

23. There also O Brahmā, I, named Kaṅka, enhancing the path of renunciation shall render help to Vyāsa in the form of Savitṛ.

24. When the sixth aeon of Dvāpara takes place there will be Mṛtyu Vyāsa who will classify the Vedas.

25. Then I will be born as Lokākṣi, making the path of renunciation flourish and helping Vyāsa.

26. Four disciples of steady rites viz. Sudhāmā, Virajas, Sañjaya and Vijaya will be born then.

27. O Brahmā, in the seventh aeon of Śatakratu Vyāsa I shall be born as the lord Jaigīṣavya.

28. Seated on a Kuśa mat in a divine spot in the middle of a mountain-cavern in Kāśī, I, an expert in the great Yoga, will stabilise the path of Yoga.

29. O Brahmā, I shall render help to Śatakratu Vyāsa I shall lift up the devotees from the fear of worldly existence.

30. There also in that aeon, four sons will be born of me viz. Sārasvata, Yogīśa, Meghavāha and Suvāhana.

31. In the eighth aeon there will be Vasiṣṭha Vedavyāsa—the excellent sage who will classify the Vedas.

32. There I will be born as Dadhivāhana by name. As the foremost among those who know Yoga I will render help to Vyāsa.

33. Four sons, all Yogins on a par with me, viz—Kapila, Āsuri, Śālvala and Pañcaśikha will be born of me.

34. O Brahmā, in the ninth aeon of the same Yuga, there will be Sārasvata Vyāsa, the excellent sage.

35. As Vyāsa sits in meditation for the flourish of the path of renunciation, I will be born as Ṛṣabha.

36. There, Parāśara, Garga, Bhārgava and Giriśa, all good Yogins, will be my four disciples.

37. O Patriarch, with them I will stabilise the path of Yoga. O good sage, I will render help to Vedavyāsa.

38. O Brahmā, in that form, I, the merciful, will cause the uplift of many distressed devotees, from the worldly existence.

39. O Brahmā, such is my incarnation named Ṛṣabha. It causes Yogic practice; it fulfils the desire of Vyāsa in the guise of Sārasvata and it consists of many divine sports.

40. Bhadrāyu a prince who had been abandoned by his father and who had died of poison infection, was resuscitated by me in that incarnation.

41. When that prince reached his sixteenth year I as Ṛṣabha, went to his mansion suddenly.

42. O patriarch, being duly worshipped by him, that sage, of good form, the store-house of mercy instructed him in virtues in connection with the administration of his kingdom.

43. Becoming excessively delighted, he gave him a divine conch and a lustruous sword that could destroy his enemies.

44. The lord, favourably disposed to the indigent, smeared his body with the ashes from his own body and gave him the strength of twelve thousand elephants.

45. After consoling Bhadrāyus and his mother very well, lord Ṛṣabha after being duly worshipped by them went as he pleased.

46. O Brahmā, the saintly king Bhadrāyus conquered all his enemies, married Kīrtimālinī and virtuously ruled the kingdom.

47. Thus the ninth Ṛṣabha incarnation of Śiva has been narrated to you. He is the goal of the good and kinsman of the indigent.

48. The story of Ṛṣabha is great, highly sacred, and conducive to heaven, fame and longevity. It shall be listened to with devoted attention.

CHAPTER FIVE

(The nineteen incarnations of Śiva)

Śiva said :—

1. In the tenth aeon of Dvāpara there will be Tridhāmā Vyāsa on the excellent Bhṛgutuṅga[8] peak of Himavat.

8. Bhṛgutuṅga is one of the peaks of the Himalayas. According to Varāhapurāṇa (ch. 146, 43-46) it is a mountain in Nepal on the eastern bank of the Gaṇḍaka where the sage Bhṛgu had a hermitage. The Vāmanapurāṇa (81. 33) locates it near the Vitastā and Himavat. See GEAMI Part I P. 70.

2. There my sons well-versed in the Vedic lore are Bhṛṅga and others i.e. Balabandhu, Nara, Mitra and the sage Ketuśṛṅga.

3. In the eleventh aeon of Dvāpara when there will be Trivṛta Vyāsa I shall be born as Kali at Gaṅgādvāra.[9]

4. There also the four sons of steady rites viz. Lambodara, Lambākṣa, Keśalamba and Pralambaka will be born.

5-6. In the twelfth aeon, there will be Śatatejas Vyāsa. I will be born in the Kali age at the end of Dvāpara adopting golden bodice. I shall be wandering for rendering help to Vyāsa as the reviver of the path of renunciation.

7. O great sage, these four sons of good yogic skill will be born as my sons viz. Sarvajña, Samabuddhi, Sādhya and Śarva.

8. In the thirteenth aeon, there will be Nārāyaṇa Vyāsa. Then I shall be born as the great sage Bali.

9. In the hermitage of Bālakhilyas on the excellent mountain of Gandhamādana,[10] the auspicious sons will be Sudhāmā, Kāśyapa, Varṣiṣṭha and Virajas.

10. In the fourteenth aeon, there will be Rakṣa Vyāsa. I shall be born as Gautama, in the family of Aṅgiras.

11. In the Kali age my sons will be Atri, Devasada, Śravaṇa and Śraviṣkaṭa.

12-13. In the fifteenth aeon of Dvāpara, there will be Trayyāruṇi Vyāsa. I shall be born as Vedaśiras with a powerful weapon. Vedaśīrṣa is a mountain on the top of Himavat on the northern bank of Sarasvatī.[11]

14. There the four viz. Kuṇi, Kuṇibāhu, Kuśarīra and Kunetraka will be my sturdy sons.

15. In the sixteenth aeon, there will be Deva Vyāsa; I shall be born as Gokarṇa for imparting instructions in Yoga.

9. Gaṅgādvāra represents modern Haradvāra, It is also known by various names like Mokṣadvāra, Haridvāra and Māyāpura. Cp Sk iv. 1. 7. 114.

केचिद्वदुर्हरिद्वारं मोक्षद्वारं ततः परे ।
गङ्गाद्वारं च केऽप्याहुः केचन मायापुरं पुनः ॥

10. The location of Gandhamādana is highly controversial. See PP. 405, 623. Most probably it refers to that part of the Himālayas on which the Badarikāśrama is situated.

11. See P. 47 note.

16. It is there itself that the holy forest Gokarṇa[12] exists. There also four Yogin sons will be born of me.

17. They are Kāśyapa, Uśanas, Cyavana and Bṛhaspati. They too will go to the abode of Śiva through the same path.

18-19. In the seventeenth aeon, there will be Devakṛtañjaya Vyāsa. I shall be born in the name of Guhāvāsin. There is a snow-covered Śiva temple on the lofty summit[13] of Himavat. The sons are Utathya, Vāmadeva, Mahāyoga and Mahābala.

20. In the eighteenth aeon, there will be Ṛtañjaya Vyāsa. I will be born as Śikhaṇḍin on the auspicious summit of Himavat.

21. In the very sacred holy centre of achievements there is the mountain Śikhaṇḍin, where the forest is resorted to by the Siddhas.

22. These four will be born as the sons, the sages Vācaśśravas, Rucīka, Śyāvāsya and Yatīśvara.

23-24. In the nineteenth aeon, there will be Bharadvāja Vyāsa. Then I shall be born as Jaṭī and Mālin. On the summit of Himavat, my sons will be four in number named Hiraṇyanāmā, Kauśalya, Lokākṣin and Praghima.

25. In the twentieth aeon, there will be Vyāsa Gautama. My name will be Aṭṭahāsa. Men are fond of Aṭṭahāsa (loud boisterous laughter).

26. On the tops of Himavat, Aṭṭahāsa a great mountain which is resorted to by Gods, men, Yakṣas, Indra, Siddhas and Cāraṇas.

27. There will be born of me sons, who will be experts in Yoga and will be called Sumantu, Varvari, Kabandha and Kukṣikandhara.

28. In the twenty-first aeon when Vācaśśravas becomes Vyāsa, I shall be born as Dāruka.[14] Hence the forest Dārûvana is auspicious.

29. There too, experts in Yoga, will be my sons viz. Plakṣa, Dārbhāyaṇi, Ketumān and Gautama.

12. Gokarṇa, 'cow's ear' is a town sacred to Śiva in Nepal on the Bāgamatī river. There is also a sacred hill of this name on the western. ghat neaGoa. It cannot be ascertained which of the two is meant here

13. This peak of the Himālayas has not been identified so far.

14. Dāruvana or Dārukāvana or Deva Dāruvana is a part of the Himālaya mountain near Badrinath. See Mbh xiii. 25. 27. See also P. 411 note.

30. In the twenty-second aeon, there will be Śuṣmāyaṇa Vyāsa. I shall be born as a great sage in Vārāṇasī.[15]

31. I shall be known as Lāṅgali Bhīma (having ploughshare) where the gods including Indra will see me in the Kali age as Bhava and Halāyudha.

32. There too my sons will be virtuous viz. Bhallava, Madhu, Piṅga and Śvetaketu.

33. In the twenty-third aeon, there will be the Tṛṇabindu Vyāsa. I shall be born as Śveta in the auspicious Kālañjara[16] mountain.

34. There too my sons will be the sages—Uśika, Bṛhadaśva, Devala and Kavi.

35. In the twenty-fourth aeon, there will be Yakṣa Vyāsa. I shall be born as Śūlin a great Yogin in the same Yuga in Naimiṣa.[17]

36. There too my disciples will be the sages Śālihotra, Agniveśa, Yuvanāśva and Śaradvasu.

37. In the twenty-fifth aeon, there will be Śakti Vyāsa. I shall be the great Yogin, lord Muṇḍīśvara armed with a staff.

38. There too my disciples will be the sages Chāgala, Kuṇḍakarṇa, Kumbhāṇḍa and Pravāhaka.

39. In the twenty-sixth aeon, when Parāśara, becomes Vyāsa I will be born as Sahiṣṇu after reaching the city Bhadravaṭa.[18]

40. There too my disciples will be the sages Ulūka, Vidyuta, Śambūka and Āśvalāyana.

41. In the twenty-seventh aeon, there will be Jātūkarṇya Vyāsa. I shall be born as Somaśarman after resorting to the holy centre Prabhāsa.[19]

42. There too my disciples will be the sages Akṣapāda, Kumāra, Ulūka and Vatsa.

15. See P. 266 note.

16. It has not been possible to identify this mountain.

17. See P. 76 note.

18. The town has not been identified.

19. Prabhāsa is a celebrated place of pilgrimage in Saurāṣṭra, the southern part of Kathiawar.

43-44. In the twenty-eighth aeon of Dvāpara, there will be Dvaipāyana Vyāsa, the son of Parāśara, and the most excellent of Puruṣas shall be born as Kṛṣṇa with his one sixth part, as the foremost of the sons of Vasudeva.

45. Then I too shall be born with the body of a Brahmacārin and the soul of a Yogin by means of Yogic Māyā to the great surprise of the worlds.

46-47. On seeing a dead body forsaken in the cremation ground I shall enter into it and make it free from ailments by means of Yogic Māyā for the welfare of the brahmins. Then I will enter the holy divine cavern of Meru[20] along with you and Viṣṇu. O Brahmā, I shall then be known as Lakulin.

48. The physical incarnation thus and the holy Siddha centre will be greatly renowned as long as the earth lasts.

49. There too my disciples will be the sages Kuśika, Garga, Mitra and Taurusya.

50. The Yogic brahmins well-versed in the Vedas, and of sublimated power will attain the Yoga of Maheśvara and reach the auspicious city.

51. In the Vaivasvata manvantara, during all its recurring aeons, the Yogeśvara incarnations of the great Ātman of virtuous deeds have been explained to you.

52. O great lord, the Vyāsas in every recurring Dvāpara are twenty-eight in number. The Yogeśvara incarnations at the beginning of every recurring Kali age are also so many.

53. In each of the incarnations of Yogeśvara, there are four disciples who make the path of Yoga flourish and who are eternal as well as great devotees of Śiva.

54. These disciples of Śiva smear their bodies with holy ashes, use the necklaces of Rudrākṣa beads as their ornaments and mark their foreheads with Tripuṇḍra.

55. All the disciples are pious and well-versed in the Vedas and Vedāṅgas; they are devoted both externally and internally to the worship of the phallic image of Śiva.

56. By their devotion to me and by means of Yoga they are engaged in meditation; they have perfect control

20. For the identification of Mount Meru see P. 310 note and P. 623 note.

over the sense-organs. They are considered one hundred and twelve in number by the learned.

57. Thus I have mentioned the characteristic features of the incarnations from Manu to Kṛṣṇa in the twenty-eighth recurring cycles of the Yoga in order.

58. The classification of the Vedas was the characteristic sign of the Kalpa when Kṛṣṇa Dvaipāyana became the chief redactor.

59. After saying this and blessing Brahmā, the great lord of the gods glanced at him again and vanished there itself.

CHAPTER SIX

(The incarnation of Nandīśvara)

Sanatkumāra said :—

1. O lord, how did you happen to be born of Mahādeva and gain access to Śiva I wish to hear. Please narrate everything in detail.

Nandīśvara said :—

2. O sage Sanatkumāra, O omniscient one, listen with attention as to how I was born of Mahādeva and how I gained access to Śiva.

3-4. Urged eagerly by the manes who desired their uplift Śilāda piously thought of raising them up. He was therefore desirous of a progeny. For that he of great potentiality performed a penance with his drooping eyes. He had the same activities as the sages. He went to Śivaloka.

5. That sage Śilāda performed a severe penance with Indra in view, for a long time. His mind was steady and he was stead-fast in his activities.

6. Indra was delighted at his penance. He, the lord of gods, went to him in order to grant him the boon.

7. Indra lovingly spoke to Śilāda—"O excellent sage, O sinless one, I am delighted with you. Therefore choose your boons."

8. Bowing to the lord of the gods and eulogising him with holy hymns, Śilāda, the most excellent sage, told him with palms joined in reverence.

Śilāda said :—

9. O lord of gods, O Indra, if you are pleased with me, I wish to have a son of holy rites free of death and not born of a womb.

Indra said :—

10. O desirer of a son, I can give you only a son born of a womb and sure to die. I cannot give it to you otherwise. There are no persons who can escape death.

11. I shall not give you a son devoid of death and not born of a womb. O great sage, even lord Viṣṇu and Brahmā die. Not to speak of others then ?

12. Even these two, born of Śiva, the destroyer of the Tripuras, die. The extent of their longevity has been mentioned separately in the sacred lore.

13. Hence O great brahmin, abandon your desire of deathless son who is not born of a womb. Accept a son befitting your mortal nature.

14. But if Śiva, the lord of the gods, becomes delighted, even an immortal son not born of a womb, though hard to get, may be obtained.

15. Neither I, nor lord Viṣṇu, nor Brahmā, O, great sage, can give an immortal son not born of a womb.

16. Propitiate lord Śiva therefore, for the fulfilment of your desire for such a son. The great lord of all is very powerful. He will give you a son.

Nandīśvara said :—

17. O sage, after speaking thus to the great brahmin and blessing him, the compassionate lord of the gods returned to his region surrounded by the gods.

18. When the granter of boons, the thousand-eyed lord Indra had gone away, Śilāda propitiated lord Śiva. He delighted Śiva by means of his penance.

19. As the brahmin was engrossed in penance day and night, a thousand divine years elapsed like a moment.

20-21. His body was covered with anthill. He was surrounded by a hundred thousand worms, with pointed beaks, as hard as adamant and other types of blood-sucking insects all round. He remained in the cavity with his flesh and blood drained up. He was left with a bare skeleton. The excellent sage Śilāda was reduced to such a state.

22. The delighted lord showed him his divine body endowed with all divine qualities and inaccessible to people of crooked intellect.

23. As he continued the penance for a thousand divine years, the trident-bearing lord of all the gods spoke to him "I am here, the granter of boons."

24. The great sage Śilāda engrossed in the great trance did not hear those words of Śiva who is subservient to the devotees.

25. Only when the great sage was touched by the slayer of the Tripuras did he leave off his penance.

26. O sage, on seeing Śiva accompanied by Pārvatī after opening his eyes, he immediately bowed to him and fell at his feet with joy.

27. The delighted Śilāda, drooping down his shoulders, with palms joined in reverence eulogised lord Śiva with words choked with pleasure.

28. Then the delighted lord of gods, the three-eyed deity told the great sage "I am the granter of boons."

29. O intelligent one, what shall be done with this penance? I shall give you a son who will be omniscient and a master of all sacred lore.

30. On hearing that, the sage Śilāda bowed to the moon-crested lord and spoke in words choked with pleasure.

Śilāda said :—

31. O lord Śiva, if you are delighted, if you are ready to grant boons, I wish for a son equal to you, devoid of death and not born of a womb.

Nandīśvara said :—

32. When thus requested by him, the three-eyed lord Śiva delightedly replied to the excellent sage Śilāda.

Śiva said :—

33. O brahmin, O sage, formerly I have been propitiated by means of penance by Brahmā, by sages and by leading gods and urged to take an incarnation.

34. O sage, I shall become your son by the name of Nandin. I shall not be born of a womb. Thus you shall be my father, of me who am the father of the worlds.

Nandīśvara said :—

35. After addressing these words to the sage who stood waiting after bowing, the merciful lord Śiva gave him his directions and vanished there itself along with Pārvatī.

36. After lord Śiva had disappeared, the great sage Śilāda returned to his hermitage and mentioned the tidings to the sages.

37. After a short while, my father, the foremost among those who knew the sacrificial rites, ordered for the construction of the sacrificial altar for the performance of sacrifice.

38. But before the beginning of sacrifice I was born as Śiva's son at his bidding, with a lustre as brilliant as the fire at the end of a Yuga.

39. Then Puṣkarāvartaka[21] and other clouds showered. When I was born as the son of Śilāda, the Kinnaras, Siddhas, Sādhyas and other beings walked through the sky and the great sages made showers of flowers all round.

40. Then Brahmā and other gods together with their wives, Viṣṇu, Śiva and Parvatī came there lovingly.

41. There was great jubilation. The celestial damsels danced. After honouring me all of them delightedly eulogised my phallic image.

42. After praising Śilāda and eulogising Śiva and Pārvatī by reciting good hymns all of them returned to their respective abodes. Śiva and Śivā, the lord and goddess of all, went away too.

43-44. On seeing me the boy with three eyes, four arms and lustre like that of Yama, sun and fire and clad in matted hair and coronet, Śilāda was highly delighted. I was

21. For Puṣkara, Āvartaka etc. see P. 365. note.

in the form of Rudra in every respect with the trident and other weapons. He bowed to me lovingly.

Śilāda said :—

45. O lord of gods, since I have been delighted by you, you will be named Nandin. Hence I bow to you, bliss (incarnate), the lord of the universe.

Nandīśvara said :—

46. My delighted father after bowing to the great lord returned to his hut with me, as pleased as an indigent person who had struck a treasure-trove.

47. O great sage, when I reached the hut I cast off my divine form and assumed the human one.

48. After seeing me assuming human form, my father, honoured by the world, was distressed and so lamented surrounded by his own people.

49. The son of Śālaṅkāyana Śilāda fond of his son performed all the post-natal[22] rites for me.

50. Within five years my father taught me all the Vedas with their Aṅgas and Upāṅgas as well as other sacred texts.

51. When I completed the age of seven, the two sages Mitra and Varuṇa came to the hermitage at the bidding of the lord in order to see me.

52. Duly welcomed by the sage and seated on their seats, the great sages of noble soul looked at me again and again and said.

Mitra and Varuṇa said :—

53. O dear sage, although he has mastered the sacred lore, your son Nandin will be short-lived. I do not see his life for more than a year from now.

54. When the brahmins said this, Śilāda fond of his son was much distressed. He lamented loudly after embracing me.

55. On seeing my father and grand-father fallen like

22. Jātakarma etc are sacraments essential for the material and spiritual growth of the child. For details see Hindu Saṁskāra.

a dead body I spoke after remembering the lotus-like feet of Śiva with a delightful mind.

56. "O father, what is your distress for which you tremble and cry? I wish to know correctly whence this misery has come to you?"

The father said :—

57. O son, I am much distressed at the thought of your early death. Who can remove my misery? I shall indeed seek refuge in him.

The son said :—

58-59. Even if the gods, demons, Yama or Kāla were to be angry with me or even if it be any other person, I will not be short-lived. Do not be grieved. O father, I speak the truth, I take a vow unto you.

The father said :—

60. What is your penance? What is your knowledge? What is your Yoga? Who is your lord? Whereby O son, you propose to ward off my terrible misery?

The son said :—

61. O father, I shall deceive death by means of my penance, not learning. By worshipping great god, I will conquer death, not otherwise.

Nandīśvara said :—

62. O sage, after saying this and bowing at his feet and circumambulating my father I went to the excellent forest.

CHAPTER SEVEN

(*The coronation and the nuptials of Nandīśvara*)

Nandīśvara said :—

1. O sage, after going there and staying in an isolated place with a steady mind I performed a severe penance very difficult even for good sages.

2-3. Meditating in the lotus-like cavity of the heart the lord Tryambaka, Sadāśiva wtih five faces,[23] ten arms and three eyes and quiet in features I performed the repetition of Rudra Japa. I was in great meditation on the northern bank of the river. My mind was concentrated and I had pure thoughts.

4. Delighted with that Japa, lord Śiva, accompanied by Pārvatī and bedecked with the crescent moon, said :—

Śiva said :—

5. "O Śailādi (son of Śilāda) I have been pleased by this penance of yours. O intelligent one, you have performed the penance very well. Tell me what you desire. I am here the granter of boons."

6. When thus addressed by the lord I bowed to his feet with my head and eulogised lord Śiva, the destroyer of the sorrow of old age.

7-8. I was endowed with great devotion. My eyes were filled with tears. I fell prostrate at his feet with my head resting there. Lord Śiva, the destroyer of great distress, lifted me up and stroked me with his hands. The bull-bannered lord clasped me with his hands and stood face to face with me.

9. Glancing at the leaders of the Gaṇas and the goddess, the daughter of Himavat, the lord of the worlds, looked at me with sympathy and spoke.

10. "Dear Nandin, O intelligent one, wherefore can you be afraid of death? The two brahmins were sent by me alone. There is no doubt. You are equal to me.

11. You will be free from death and old age. You

23. On the five-faced form of Śiva see P. 34 note

will not be unhappy. You will for ever be the leader of the Gaṇas. You will be unchanging and unwasting. You will be loved by all in the company of your father and friends.

12. You will gain strength from me. You will always be at my sides. You will be for ever my favourite. Due to my favour you will have neither birth, nor death, nor old age."

Nandīśvara said :—

13. After saying thus, the store-house of mercy took off his own lotus-garland round his head and tied it round my neck immediately.

14. O brahmin, as soon as that garland adorned my neck I became three-eyed and ten-armed like a second Śiva.

15. Then, taking me by the hand, lord Śiva said—"Tell me, what excellent boon shall I grant you ?"

16. Then he took the water from his matted hair, water as pure as necklace, and said "Be Nandin." Then the bull-bannered lord let off the water.

17. Then five auspicious rivers flowed. They had pure water. They were very rapid. They were beautiful and divine in form.

18. The five rivers[24] are glorified thus—Jaṭodakā, Trisrotas, Vṛṣadhvani, Svarṇodakā and Jambunadī.

19. O sage, this basin called Pañcanada is a very auspicious spot of Śiva. It is near Japeśvara and is very holy.

20. He who goes to the holy centre of Pañcanada, takes his bath there, performs the Japa of the lord of lords and worships him, certainly attains the Sāyujya of Śiva.

31. Then Śiva said to Pārvatī "I am going to coronate Nandin and proclaim him as the lord of Gaṇas. O unchanging goddess, what do you think?"

24. This group of five rivers is mythical. It is not appropriate to identify the Trisrotas of this group with the Teesta in North Bengal and the Jambu with the Jambu of mount Abu. For the Purāṇa speaks of the group of five rivers forming a confluence near Japeśvara. The Teesta and the Jambu meet . nowhere and cannot be held identical with the Trisrotas and the Jambu that have entered into this group.

Pārvatī said :—

22. O lord of gods, it behoves you to give that to Nandin. O lord, Śailādi is my most beloved son.

Nandīśvara said :—

23. Then Śiva the independent lord, the Supreme deity, the bestower of everything and favourably disposed towards his devotees remembered his excellent leaders of Gaṇas.

24. Even as they were remembered, all the leading Gaṇas of Rudra came there. They were countless. They had the shape of Śiva. They were highly delighted.

25. Those leading Gaṇas bowed to lord Śiva and the goddess Pārvatī with joined palms and drooping shoulders. The powerful Gaṇas spoke.

The leading Gaṇas said :—

26. O great lord, the destroyer of Tripuras, why are we called ? Please command us, O bestower of wishes. We are your servants and we have come here.

27. Shall we dry up the oceans ? Shall we kill Yama with his servants ? Shall we slay great death or the aged Brahmā especially ?

28. Shall we bind Indra with all the gods or Viṣṇu with all his Pārṣadas and bring them here ? Or the Daityas and Dānavas ?

29. To whom shall we cause great and terrible distress at your behest ? O lord, who is to be extremely jubilant to-day for the increase of all cherished desires ?

Nandīśvara said :—

30. On hearing these heroic words of the Gaṇas the great lord spoke after praising them.

Śiva said :—

31. Nandīśvara is my son. He is the lord of lords. He is the favourite leader of my Gaṇas. Let my behest be carried out by you.

32. All of you, crown him lovingly as your leader and resort of all my Gaṇas. From today onwards, Nandīśvara is your lord.

Nandīśvara said :—

33. Thus ordered by Śiva, the leading Gaṇas said "Let it be so"; they brought all the requisite things (for his consecration)

34. Then Nārāyaṇa and other gods including Indra, and the sages came from all the worlds with pleased faces.

35. At the behest of Śiva, the holy Brahmā performed the coronation of Nandin with care and attention.

36. Then Viṣṇu, Indra, the guardians of the quarters, Brahmā and the sages eulogised me.

37. While they were eulogising, Viṣṇu, the lord of the universe, eulogised me with devotion with palms joined together over the head.

38. With palms joined in reverence he bowed to me and cried shouts of victory. Then all the leading Gaṇas, the gods and the Asuras did likewise in order.

39. O great brahmin, thus at the instance of the great lord, I, Nandīśvara was coronated and eulogised by the gods including Brahmā.

40. My nuptial ceremony was also conducted at the instance of Brahmā with great jubilation and pleasure by Viṣṇu, Brahmā and others.

41. The daughter of the Maruts, the gentle and beautiful lady Suyaśā became my divine wife pleasing to my eyes and mind.

42. A well-decorated umbrella shedding moonlike lustre was held above her in the company of women holding the chowries in their hands.

43. A fine throne was occupied by me along with her. I was bedecked by the illustrious Lakṣmī with various ornaments like crown and others.

44-45. A fine necklace worn by the goddess round her neck was given to me. I got a fine bull, a white elephant, a lion, the lion-banner, a chariot, gold necklace, like the disc of the moon and many other auspicious articles, O sage.

46. O great sage, the marriage having been celebrated thus I, in the company of my wife, saluted the feet of Śiva, Brahmā and Viṣṇu for the sake of welfare.

47. Śiva, lord of the three worlds, favourably disposed towards his devotees spoke these words with great love and pleasure to me accompanied by my wife.

Lord Śiva said :—

48. O dear son, listen. This Suyaśā is your beloved wife : Whatever is desired by you in your mind I shall grant you that boon.

49. O Nandīśa, O lord of Gaṇas, I am always pleased with you in the company of the goddess. O dear boy, listen to my weighty words.

50-51. You will be my favourite always. You will be endowed with all prosperity. You will be a great Yogin and a fine bowman along with your father and grandfather never to be defeated by anyone. You will be all-victorious and worthy of worship. You will be endowed with great strength. Wherever I am, you shall also be and wherever you are I shall also be.

52. O son, your father will be endowed with all prosperity. He will become a presiding officer of the Gaṇas, a great devotee of mine and very powerful.

53. O dear son, your grandfather too shall be like-wise. This is my rule that whoever approaches me is certainly endowed with a boon.

Nandīśvara said :—

54. Then the goddess, the granter of the boon and of great fortune told me—"Speak out what your desire is. Tell me all your wishes."

55. On hearing those words of the goddess, I spoke with palms joined in reverence "O goddess, let my excellent devotion be always towards your feet."

56. On hearing my words the goddess said "Let it be so." With great pleasure Śivā spoke to Suyaśā, the beloved wife of Nandin.

The goddess said :—

57. Dear daughter, as you desire I grant you the boon that you will be endowed with three eyes. You will be devoid of future births. You will have devotion to me along with your husband, sons and grandsons.

Nandin said :—

58. Then the delighted Brahmā, Viṣṇu, all the gods

and the Gaṇas gave them boons with pleasure at the behest of Śiva.

59. Taking me along with all the members of the family, kinsmen and relatives, lord Śiva mounted his bull and went to the abode of the goddess.

60. Viṣṇu and all other gods praising these and eulogising Śiva and Śivā lovingly returned to their respective abodes.

61. O great sage, O dear one, thus my own incarnation has been narrated to you. It is always pleasing and heightening the power of Śiva.

62-63. He who listens to or narrates, reads or teaches the incarnation of Nandin, the granting of the boons, the coronation and the nuptial ceremony with faith and devotion enjoys all pleasures here and attains great goal hereafter.

CHAPTER EIGHT

(Bhairava incarnation)

Nandīśvara said:—

1. O Sanatkumāra, O omniscient one, listen to the story of Bhairava by listening to which alone, devotion to Śiva becomes firm and steady.

2. Bhairava is the prior form of Siva, the great soul. Fools who are deluded by Śiva's Māyā do not know about it.

3. O Sanatkumāra, neither Viṣṇu of four arms nor Brahmā of four faces knows the greatness of lord Śiva.

4. There is nothing to be surprised at in this. Siva's Māyā is inscrutable. Deluded by it people do not even worship him, the great lord.

5. If any one knows him the supreme soul, he alone is lord Śiva. But then, none of these people know him out of their own will.

6. Although lord Śiva is omnipresent he is not seen by the people of deluded intellect. He is known as a mere lord, he who is beyond the reach of minds and words.

7. O great sage, in this connection I shall narrate an ancient legend. O dear one, listen to it with faith. It is the great cause of perfect knowledge.

8. As Brahmā was stationed on the wonderful and beautiful summit of Meru, all the celestial sages approached him with a desire to know the real truth.

9. All the great sages with palms joined in reverence and shoulders drooping down came there and bowed to Brahmā. They asked him respectfully.

The celestial sages said:—

10. O lord of gods, O lord of subjects, O Creator, O leader of the worlds, tell us the real fact. What is that sole unchanging entity ?

Nandīśvara said:—

11. Deluded by the Māyā of great lord and not knowing the great fact the lotus-born Brahmā replied haughtily.

Brahmā said:—

12. O gods, O sages, all of you listen with attention and intelligence I shall describe the great unchanging entity as it really is.

13. I am the womb (material cause) of the universe, the creator, the self-born, the unborn, the lord, the primordial being, the Brahman, the sole unsullied soul.

14. O excellent gods, I am the instigator of the worlds, and the deterrent too. There is none greater than I or any other who causes their revolution.

Nandīśvara said:—

15. While the Creator was saying thus, O sage, Viṣṇu who was there became angry as he too was deluded by Māyā. He spoke these words derisively.

16. O Brahmā, this is not proper. It is sheer foolishness on the part of a practiser of Yoga. Without knowing the great reality, this is being mentioned in vain.

17. I am the Creator of all the worlds, the great Ātman, the greatest Puruṣa, the sacrifice, the lord Nārāyaṇa, the master of Māyā and the greatest goal.

18. O Brahmā, it is at my behest that creation is carried on by you. Without regard for me, the lord, no life can exist in the worlds.

19. O sage, thus starting a mutual clash due to delusion and desiring to conquer each other they asked the Vedas about truth.

20. The Vedas were there in embodied form. They shall be specifically asked. With this idea in mind they asked the four Vedas about the truth.

Brahmā and Viṣṇu said:—

21. Vedas are the authorities everywhere. They have been honoured everywhere. Hence you please say unreservedly. What is the sole unchanging entity ?

Nandīśvara said:—

22. On hearing their words, the Vedas spoke in reality after remembering the lord.

23. "If we are honoured, O deities as the causes of creation and maintenance, we shall cite authorities that will dispel your doubts.

Nandīśvara said:—

24. On hearing the conditions mentioned by the Vedas the two deities told the Vedas—"What is mentioned by you is acceptable to us as authority. What is that entity ? Please tell us that.

Ṛgveda said:—

25. That in which the Bhūtas stay, that from which everything comes out, what they call as the greatest entity—that is Rudra alone.

Yajurveda said:—

26. The lord who is worshipped by means of all sacrifices and meditation, whereby we have an authority—that sole seer of all is Śiva.

Sāmaveda said:—

27. That by which this universe whirls, that which is

meditated upon by Yogins, the light whereby the universe is illuminated—that Tryambaka alone is the greatest.

Atharvaveda said:—

28. They call that sole being Śiva who is beyond all misery who is the lord of gods whom the people who have the blessing of devotion see.

Nandīśvara said:—

29. After hearing what was thus said by the Vedas, Brahmā and Viṣṇu, deluded very much by the Māyā (and hence) crooked in consciousness smiled and said to the Vedas.

Brahmā and Viṣṇu said:—

30. O Vedas, what is this that you all speak without sense? What has happened to you? All wisdom is utterly lost now.

31-32. The lord of Pramathas incessantly sports with Śivā. He is naked and of yellow colour and tawny due to dust. His dress and features are ugly. He has matted hair and moves about on his bull. He wears serpents as his ornaments. How can he be the supreme Brahman? Where is that Brahman free from any attachment?"

33. On hearing their words, the all-pervasive Praṇava who though unembodied assumed an embodied, extensive form told them thus.

Praṇava said:

34. Lord Īśa, Rudra, Śiva indulging in sports and assuming various forms never sports about with the Śakti different from him.

35. The great lord, is self-luminous and eternal. Śivā is his Śakti in the form of Bliss, not a chance occurrence.

Nandīśvara said:—

36. Even after this explanation the ignorance of Brahmā and Viṣṇu was not quelled. It was due to the Māyā of Śiva alone.

37. Then a great flame menifested itself in their

midst. It filled the space between the heaven and the earth by means of its splendour.

38. O sage, then Brahmā and Viṣṇu saw a shape in the form of a man in the middle of the mass of flame. Its body was huge and wonderful.

39. The fifth head of Brahmā burnt with rage (as though saying) "who is this bearing a man's outline and features in our midst ?"

40-41. By the time Brahmā could reflect properly, the great Being was seen immediately as the three-eyed Nīlalohita with the trident in his hand and an eye in the forehead. Serpents and crescent moon constituted his ornaments. The deluded Brahmā on seeing him said laughingly.

Brahmā said:—

42-43. "O Nīlalohita, I know you. Do not be afraid; O moon-crested one. You, Rudra, came out formerly from my forehead. Since you cried, the name Rudra was also assigned to you by me formerly. O son, seek refuge in me alone. I shall save you."

Nandīśvara said:

44. O sage, on hearing the haughty words of the lotus-born Brahmā, Śiva became angry as if out for destruction.

45. Angrily, he created a Puruṣa Bhairava blazing in great brilliance. Then he spoke lovingly.

Śiva said:—

46. O Kālabhairava, at the outset this lotus-born Brahmā shall be chastised by you. You shine like god of death, hence you are Kālarāja.

47. You are called Bhairava because you are of terrifying features and you are capable of supporting the universe. Since even Kāla is afraid of you, you are called Kālabhairava.

48. When you are angry you will be suppressing the wicked souls. Hence you will be known everywhere as the suppressor of the wicked.

49. Since you will be devouring the sins of devotees in a trice your name will be famous as sin-eater.

50. O Kālarāja, you will have forever the suzerainty over my city Kāśī, the city of liberation, which is greater than all other cities.

51. You alone will be the chastiser of those who commit sins there. Citragupta will write down their auspicious and inauspicious activities.

Nandīśvara said:—

52. After receiving all these boons. Kāla-Bhairava, in a trice, cut off Brahmā's head with the tip of the nails of the fingers of his left hand.[25]

53. The limb that commits offence shall be chestised. Hence the fifth head that censured was cut off.

54. On seeing Brahma's head cut off, Viṣṇu became terribly afraid. Devotedly he repeated the Śatarudriya mantras and eulogised Śiva.

55. The frightened golden-wombed Brahma too performed the Japa of Śatarudriya. O sage, thus, in an instant, both of them were divested of their pride.

56. But they realised that Śiva is the Supreme Brahman with Sat (Existence) Cit (knowledge) and Ānanda (Bliss) as the characteristics. He is the great Ātman and transcends the attributes.

57. O omniscient Sanatkumāra, listen to my extremely auspicious advice. As long as there is pride, perfect knowledge lies excessively hidden.

58. Eschewing false prestige and pride, a man realises lord Śiva. Lord Śiva quells the arrogant because he is the destroyer of arrogance.

59. Coming to know that Brahmā and Viṣṇu had been deprived of their pride, lord Śiva the great god became delighted and the lord assured them of his protection.

25. Vs(Ch 8) speaks of Bhairava's attempt to cut off the fifth head of Brahmā at the instance of Śiva and also of the cancellation of that attempt by the intervention of Śiva at the behest of Viṣṇu. The present account of Śatarudra Saṁhitā is somewhat different from the above account. Here Kālabhairava is mentioned to have severed the fifth head of Brahmā with the nails of his left finger. This account is substantiated by similar accounts in the other Purāṇas.

60. After consoling both of them, the delighted Śiva, favourably disposed towards his devotees, spoke to Bhairava-his own other form.

Lord Śiva said:—

61. This Viṣṇu shall be honoured by you as well as by Brahmā, O Nīlalohita, hold the skull of Brahmā as an atonement.

62. Show to the world the rite of expiation for removing the sin of slaying brahmin. You beg for alms by resorting to "the rite of skull."

63. After saying this and creating a virgin renowned as "Brahmahatyā" even as he was watching, Śiva, in the form of mass of flame, spoke thus.

64. Until she goes to the divine city of Vārāṇasī you too shall follow her for a terribly long period.

65. You will have free access to everywhere except the city of Vārāṇasī. When she goes to Vārāṇasī you can be freed of her in a trice.

Nandīśvara said:—

66. Thus directing the Brahmahatyā, the wonderful lord Śiva, vanished from the scene.

CHAPTER NINE

(The sports of Bhairava)

Nandīśvara said :—

1. O omniscient Sanatkumāra, listen lovingly to another story of Bhairava that destroys all defects and enhances devotion.

2. Due to Brahmahatyā's presence Bhairava began to calculate the time for release. At the words of the lord of gods, he kept on the rite of Kāpālika.

3. He, the soul of the universe, roamed over the three worlds with the skull in his hand. The terrible Brahmahatyā never left Bhairava.

4. Although he went to every holy centre, he was not left off by Brahmahatyā. Let the greatness of Śiva, the enemy of Kāma, be understood thereby.

5. Once, while sporting about, being attended upon by Pramathas, Bhairava went as he pleased, to the abode of Viṣṇu.

6-7. On seeing the three-eyed Bhairava of full size, born partially of lord Śiva, with serpents for his ear-rings the Garuḍa-bannered Viṣṇu fell prostrate on the ground like a staff. The gods, the sages and the womenfolk of the gods too did the same.

8. After bowing to him, pure in mind, and keeping the joined palms on his head, Viṣṇu, the consort of Lakṣmī, eulogised him with various hymns.

9. The delighted Viṣṇu being highly pleased in his mind, O great sage, joyously spoke to Lakṣmī, born at the time of the churning of the milky ocean[26] and residing in the lotus.

Viṣṇu said :—

10. "O lotus-eyed beloved, you are blessed, O comely sinless lady. O gentle lady of beautiful hips, I am blessed, since we both see the lord of the universe.

11. He is the creator, the maintainer and the lord of the worlds. He is the primordial being, the lord and the refuge of all. He is calm and higher than the twenty-six principles.[27]

12. He is omniscient, the lord of all Yogins, the sole leader of all Beings, the inner Ātman of all living creatures and the bestower of everything to everyone always.

13. O Lakṣmī, see, he is that lord whom the quiet wakeful people, engrossed in breathless meditation, see in their heart of hearts through their mind.

14. Here he comes, the all-pervasive who is without

26. See P. 224 note

27. Read परः षड्विंशसीमतः for पुरः षड्विंशसंमितः। Siva is conceived as the twentyseventh principle, higher than the group of 26 tattvas comprising in 10 senses, 5 gross elements, 5 subtle elements, mind, intellect, ego, invisible cosmic nature, individual soul and the transcendent Puruṣa Īśvara. See Liṅgapurāṇa 1. 71. 51 :यः सप्तविंशको नित्यः परात्परतरः प्रभुः।

form but has assumed a form (now) and whom only the Yogins of restrained mind, the knowers of the principles of the Vedas, understand.

15. Oh, wonderful indeed is the activity of the lord Śiva, for he who repeats his names is freed from the bondage of the body that he has taken then.

16. On seeing him men do not obtain a rebirth in the world. Such a lord the moon-crested Tryambaka comes here.

17. O Lakṣmī, blessed indeed are my eyes as wide as the petals of a lotus, since by them the great god lord Śiva is seen.

18. Fie upon the position of the gods where emancipation is not obtained, but on seeing Śiva it is obtained and it puts an end to all miseries.

19. There is nothing more inauspicious than the state of the gods in the heaven that here even after seeing the lord of the gods all of us do not obtain salvation.

Nandīśvara said :—

20. After saying this, Viṣṇu bowed to the great lord with the thrill of delight through pleasure and spoke this to the bull-bannered deity ?

Viṣṇu said :—

21. O lord, O unchanging one, O queller of all sins, what is this being done by you the omniscient lord of the gods and the creator of the worlds ?

22. O lord of the gods, O three-eyed intelligent one this is only your sport. O Virūpākṣa, O suppresser of Kāma, what is this activity of yours motivated by ?

23. O lord Śiva, O lord of Śakti, why do you go a-begging? O lord of the universe, this is my doubt, O bestower of the kingdom of the three worlds !

Nandīśvara said :—

24. Thus addressed by Viṣṇu, lord Śiva, the destroyer of the worlds of ferocious form of wonderful sports, laughingly said to Viṣṇu.

Bhairava said :—

25. Brahmā's head was cut off with the top of the nail of my fingers. It is to remove that sin that I am observing this auspicious sacred rite.

Nandīśvara said :—

26. Thus addressed by Śiva, Bhairava, the lord of Lakṣmī remembered something and bent down his head. He spoke again.

Viṣṇu said :—

27. "O great god, O remover of all obstacles, sport about as you please. But it does not behove you to envelop me with your Māyā.

28. O lord, it is true that from within the lotus from my navel, crores of lotus-seated Brahmās have come out in the different Kalpas through the power of Yoga.

29. O lord, please eschew this Māyā very difficult to be crossed by those who have no control over themselves. Brahmā and others are deluded by your Māyā.

30. O Śiva, O lord of all, O goal of the good, O lord of Śivā, it is due to your own blessing that I am able to follow your activity.

31-32. When the time of dissolution comes, O destroyer of the world, you annihilate all the gods, sages and people of all castes and stages of life. O great god, then, the sin of slaying brahmins and others does not affect you. You are not bound by these and are quite independent. You sport as you please.

33. O Śiva, the garland of the bones of Brahmā shines around your neck. Similarly, O Śiva, O sinless one, the primordial Brahmahatyā has followed you.

34. Even after committing a great sin, if a person, remembers you who are the lord and support of the worlds, his sin is quelled.

35. Just as darkness does not stand in the presence of the sun, similarly the sin of your devotee does not stand but is wasted away.

36. If a pious soul contemplates on the lotus-like pair

of your feet, even his sin of brahmin-slaughter becomes wasted away.

37. O lord of the universe, if a person is devoted to uttering your name, his sin as weighty as the peak of a mountain does not overwhelm him.

38. O great soul, O ultimate abode, O god that assumest a body at your own sweet will, this is only a fancy of yours, this miserliness and dependence.

39. O lord of gods, I am blessed. I am seeing the eternal supreme god of cosmic form whom even Yogins do not see.

40. I have the greatest of gains today. I have the most auspicious of signs today. Even heaven and emancipation are as insignificant as a blade of grass to me who am contented with the nectar of seeing him."

41. When Govinda was saying this, Padmā offered the desired alms into his begging bowl.

42. Lord Śiva, who had assumed the body of Lord Bhairava, left the place joyously for begging elsewhere.

43. On seeing Brahmahatyā following him, Viṣṇu called her and requested her "Please stop pursuing the Trident-bearing deity."

Brahmahatyā said :—

44. Under this pretext, I am waiting upon the bull-bannered deity. Thus I shall sanctify myself for the annihilation of a rebirth.

Nandīśvara said :—

45. Though urged by Viṣṇu she did not leave his side. The smiling Śiva of Bhairava form, spoke these words to Viṣṇu.

Bhairava said :—

46. O lord of Lakṣmī, O bestower of honour, I am satisfied by drinking the nectar of your words. Whatever you say is natural to good-natured persons.

47. O Viṣṇu, choose your boon, O sinless one, I am the granter of boons. O Viṣṇu, you are free from aberrations and are the foremost among my devotees.

48. Mendicants suffering from the fever of begging alms do not turn mad with the good articles of alms so much as by the drinking in of the nectar of honour.

Nandīśvara said :—

49. On hearing the words of high-souled Bhairava, Viṣṇu became delighted and spoke to him.

Viṣṇu said :—

50. O lord of gods, this itself is a great favour that I see you who being the lord of the gods are inconceivable by mind and speech.

51. O Śiva, this is like a shower of nectar without clouds. I am jubilant over this; thy benign glance to the good is a treasure easily acquired by them.

52. O lord Śiva, let me never be detached from your feet; this is the favour I seek, nothing else.

Lord Bhairava said:—

53. "O dear, O intelligent one, let what you have said occur. You will be the granter of boons to all the gods."

Nandīśvara said :—

54. Blessing Viṣṇu moving in the central mountain Meru[28] and the world, the lord went to the city of the liberated, Vārāṇasī.

55. As soon as Bhairava of terrible features entered the holy centre, Brahmahatyā felt aggrieved and entered the nether worlds.

56. The skull of Brahmā fell on the ground suddenly from the lotus-like hand of Bhairava. The holy centre then became Kapālamocana.

57. On seeing the skull of Brahmā falling from his hand, even as everyone was watching it, Rudra danced with great joy.

58. The unbearable skull of Brahmā did not leave his hand as he was roaming elsewhere but it fell down in a trice at Kāśī.

28. The mount Meru, situated in the centre of the earth, is the common resort of Viṣṇu, Indra and other gods.

59. Brahmahatyā which did not leave Śiva at any other place vanished in a moment at Kāśī. Hence Kāśī shall be resorted to for shedding off evil.

60. If a person remembers the excellent holy centre Kapālamocana at Kāśī, his sin committed here and elsewhere becomes quelled immediately.

61. After coming to the foremost of holy centres, performing the ablution in accordance with the rules and by making the water-offering to the manes one is rid of Brahmahatyā.

62. Bhairava stood facing the holy centre of Kapālamocana, devouring the series of sins of devotees.

63. It was on the eighth day in the dark half of the month of Mārgaśīrṣa that lord Śiva, the favourite of the good and indulging in auspicious sports, manifested himself in the form of Bhairava.

64. The person who observes fast on the eighth day of the dark half of the month of Mārgaśīrṣa in front of Kālabhairava and also keeps awake at night is freed from great sins.

65. He who performs that rite with devotion even elsewhere and also keeps awake is rid of great sins and attains the goal of the good.

66. The sin committed by persons in the course of countless millions of births is quelled entirely on seeing Kālabhairava.

67. He who commits offence against the devotees of Kālabhairava is deluded and becomes miserable. He will attain the distress of the wicked people.

68. The devotees of lord Śiva, who do not show devotion for Kālabhairava, attain great sorrow and especially so at Kāśī.

69. The man who, while staying at Vārāṇasī, neglects the worship of Bhairava acquires sins that multiply like the moon in the bright half.

70. If a person neglects the worship of Kālarāja at Kāśī on every Tuesday and Bhūtāṣṭamī day, his merit decreases like the moon in the dark half.

71. A person is rid of all sins on hearing this narrative of "Bhairava's nativity" which can quell even Brahmahatyā.

72. Even a person put in a prison, or involved in adversity is freed from distress on hearing of the narrative of Bhairava.

CHAPTER TEN

(*The narrative of Man-lion*)

Nandīśvara said :—

1. The destroyer of Dakṣa's sacrifice Vīrabhadra shall be known as an incarnation of lord Śiva, the great soul.

2. His narrative has been mentioned in the episode of Satī. You too have heard it several times. Hence it is not mentioned in detail.

3. O excellent sage, now by my affection to you I shall narrate the Śārdūla incarnation of lord Śiva, Listen.

4. For the benefit of the gods, the wonderfully divine form of a Śarabha (the mythological animal with eight legs and capacity of killing lions) of blazing fire-like lustre was assumed by lord Śiva.

5. O excellent sages, Śiva's incarnations are countless and conducive to the benefit of good devotees. Their number cannot be counted or specified.

6-7. The number of the stars in the sky, of the sand particles on the earth and of the bursting showers of heavy rain can be specified by intelligent persons at some time in the course of many births over many Kalpas; but not of the incarnations of Śiva; know my words to be true.

8. Still in accordance with my intelligence I shall mention, exactly as I had heard, the divine story of the Śarabha, portending great prosperity.

9. O sage, when Jaya and Vijaya were cursed by you, they became the sons of Diti and Kaśyapa.

10. Those two attendants; the celestial sages were born as Diti's sons. The elder was Hiraṇyakaśipu and the younger was Hiraṇyākṣa the very powerful.

11. Formerly lord Viṣṇu was requested by Brahmā to

uplift the Earth. He assumed the form of a boar and slew Hiraṇyākṣa.

12. O sage, on hearing that his heroic brother, as dear to him as his very vital breath, was killed, Hiraṇyakaśipu became furious with Viṣṇu.

13. He performed penance for ten thousand years and propitiated Brahmā from whom he obtained the desired boon. "None of your creations shall kill me."

14. He left for Śoṇita.[29] He challenged the gods everywhere. He put the three worlds in his control and had an unrivalled rule over it.

15. O sage, Hiraṇyakaśipu harassed the gods and the sages. He violated all virtuous rites. He oppressed brahmins and became a sinner.

16. When the king of the Daityas hated his own son Prahlāda, Viṣṇu became his particular enemy.

17. O sage, Viṣṇu then came out from a pillar in the hall, at dusk in the body of a man-lion, with great fury.

18. O great sage, the body of the man-lion was very terrible in every respect. It blazed frighteningly and terrified the leading Daityas.

19. The Daityas were killed in a trice by the man-lion. Hiraṇyakaśipu fought a terrible battle.

20. O excellent sages, a great fight ensued between them for some time. It was terrifying, frightening and caused horripilation to every one.

21. The lord of gods, lord of Lakṣmī, the man-lion dragged the leading Daitya to the threshold even as the gods were watching in the sky.

22. While the gods were watching he placed the daitya on his lap and immediately tore open his stomach with his claws and killed him.

23. When Hiraṇyakaśipu was killed by the man-lion Viṣṇu, the whole universe attained normalcy and peace. But the gods did not derive any special comfort.

24. The celestial drums were sounded. On seeing the wonderful form of Viṣṇu, Prahlāda was surprised, Lakṣmī was in a state of suspense.

29. See P. 1027 note.

25. Though the lord of daityas was killed, yet the gods did not derive any pleasure. The fiery fury of the man-lion did not subside.

26-27. The entire universe was again excited by that fiery splendour. The gods were miserable. Saying "What will happen now?" they kept themselves at a safe distance from fear. The lotus-born deity and others were excited by the fiery fury of the man-lion.

28. They sent Prahlāda near Viṣṇu in order to subside his anger. At the behest of all in a body Prahlāda approached the man-lion.

29. The man-lion, the store-house of mercy, embraced him. The heart became cool, still the flame of fury did not subside.

30. When it did not subside, the afflicted and miserable gods sought refuge in Śiva.

31. Going there, Brahmā, other gods and the sages eulogised Śiva for the happiness of all the worlds.

The gods said :—

32. O great lord of gods, favourably disposed towards those who seek refuge, save us the gods who have sought refuge in you as well as all the worlds.

33. Obeisance be to you, O Sadāsiva. Whenever there had been misery formerly, it was you that saved us.

34. The ocean was churned and the gems were shared by the gods. Then O Śiva, poison was taken by you.[30]

35. We were saved by you, O lord and you became famous as Nīlakaṇṭha (Blue-necked). If you had not drunk the poison then, every thing would have been reduced to ashes.

36. This is well known, O lord, that whenever a person is in misery, by repeating your very name the misery is quelled.

37. O Sadāśiva, we are now afflicted by the fiery fury of the man-lion; O lord, it is certain that you are competent to quell it.

30. The incident relates to the legend of Śiva's swallowing poison that emerged at the churning of the ocean as a result of which Śiva became blue-throated and was called Nīlakaṇṭha.

Nandīśvara said :—

38. Thus eulogised by the gods, lord Śiva, favourably disposed to the devotees, assured them of protection and spoke delightedly.

39. Śiva said :—O ye Brahmā and other gods, Return to your abodes fearlessly. My rite quells misery in every respect:

40. The misery of the person who seeks refuge in me vanishes. Undoubtedly the seeker of refuge is dearer to me than life.

Nandīśvara said :—

41. On hearing this, the gods were delighted much. Remembering Śiva joyously they returned.

CHAPTER ELEVEN

(*Prologue to Śarabha incarnation*)

Nandīśvara said:—

1. Thus implored by the gods, lord Śiva, the abode of mercy, decided to quell that great fiery fury of man-lion.

2. Thereafter Rudra remembered the powerful Vīrabhadra, the cause of dissolution and addressed Bhairava, his own form.

3-5. Then suddenly there came the leader of the Gaṇas laughing loudly and accompanied by the leading Gaṇas laughing boisterously and jumping about here and there. He was surrounded by crores of fierce manlion-formed Gaṇas, madly dancing heroes joyously leaping about. The warlike heroes Brahmā and others were playing about as if with balls; the leader of the Gaṇas was surrounded by others too who had remained unseen. He was respected by the heroes.

6. He had a fiery splendour as fierce as the fire at the end of Kalpa. His three eyes shone splendidly. He had no weapon. He had matted hair. He was bedecked by the refulgent crescent moon.

7. He had two sharp fangs curved like the crescent moon. His eyebrows were like the split pieces of Indra's bow.

8. With his fierce hissing whooping sound be deafened the faces of the quarters. He was as dark as the blue cloud and collyrium He was terrible and wondrous with full grown moustaches and beards.

9. He was whirling his trident of unsplit lustre like a piece of musical instrument over and over again. The lord Vīrabhadra arrived with his heroic strength fully expanded.

10. He said to Śiva—"O lord of the universe, why I have been remembered by you? Please do me a favour and command me."

Nandīśvara said:—

11. On hearing the words of Vīrabhadra, and glancing at his face respectfully lord Śiva, the chastiser of the wicked, said lovingly.

Śiva said:—

12. An untimely terrible fear has cropped up for the gods. The fire of that man-lion is blazing You shall quell this inaccessible one.

13. At the outset convince him in a consoling manner. If he does not subside thereby, show my great terrible form.

14. O Vīrabhadra, at my behest, bring me his head and hide after quelling his subtle fury with your subtle one and his gross splendour with your gross one.

Nandīśvara said:—

15. Urged thus, the leader of the Gaṇas, assumed a calm body and features and hastened to the place where the man-lion was sitting.

16. Then Vīrabhadra, the destroyer addressed Viṣṇu. Śiva, then spoke to him as a father speaks to his own son.

Vīrabhadra said:—

17. O lord Viṣṇu, you have taken the incarnation for the happiness of the universe. You, the great lord, have been entrusted with the task of maintaining the universe by Śiva.

18. Formerly, multitudes of creatures moving about in the one vast ocean have been split by your lordship in the form of a fish by binding them with your tail.

19. You support the earth in the form of a tortoise. You lifted it up in the form of a boar. In the form of a lion Hiraṇyakaśipu has been killed.

20. Again in the form of a dwarf, you had bound Bali. You are the origin of all living beings. You are the eternal lord.

21. Whenever any misery torments the world you incarnate yourself and make it free from distress and ailment.

22. O Viṣṇu, there is none else devoted to Śiva more than you or even equal to you. The Vedas and sacred rites have been established by you towards an auspicious goal.

23. That Dānava Hiraṇyakaśipu has been killed for which purpose you have taken this incarnation. Prahlāda too has been saved.

24. O lord Narasiṁha, O soul of the universe, subdue this extremely terrible body yourself in my presence.

Nandīśvara said:—

25. Urged thus with quiet peaceful words of Vīrabhadra, the arrogant man-lion assumed a more terrible anger.

26. O sage, threatening the heroic Vīrabhadra with his curved fangs he spoke harsh and terrible words.

The Man-lion said:—

27. Go back the way you have come from. Do not speak offending words. I am now going to annihilate the universe of the mobile and immobile beings.

28. The annihilation is not the withdrawal of myself by myself or through others. I have my sway everywhere. There is none to rule over me.

29. Everything functions fearlessly by my favour. I am the instigator as well as the restrainer of all powers.

30. O leader of the Gaṇas, whatever is endowed with magnificence, whatever is glorious and powerful, know that to be my expanded splendour.

31. They know me, the knower of the reality of the

divinity, as the greatest. Brahmā, Indra and other gods are powerful in as much as they are my own parts.

32. Brahmā, the creator of the universe who was formerly born of my umbilical lotus[31] is greater than all, being independent, maker, remover and the lord of all.

33. This is my greatest glory. What else do you wish to hear again ? Hence seek refuge in me and return to your abodes being freed from feverish ailment.

34. O lord of Gaṇas, know that the entire universe of this nature, is my own; this universe including the gods, Asuras and human beings is the manifestation of my greatness.

35. I am Kāla, the cause of destroying the worlds. I am engaged in annihilating the worlds. O Vīrabhadra, know me to be the Death of Death. These gods are alive by my very favour.

Nandīśvara said:—

36. On hearing the arrogant words of Viṣṇu, Vīrabhadra of immeasurable exploits laughed and said contemptuously with throbbing lips.

Vīrabhadra said:—

37. Don't you know the Pināka-bearing lord of the universe as the annihilator ? Baseless argument and disputation will end in death for you.

38. What other incarnation of yours is left still to be taken[32] with that whatever it may be you will remain alive only in the story.

39. Tell me the defect which has led you to this plight. With that lord capable of annihilation you will get the balance of Dakṣiṇā.

40. You are Prakṛti and Rudra is Puruṣa. The semen is deposited in you. The five-faced Brahmā was born of your umbilical lotus.

31. Hindu Mythology represents Brahmā as springing from the navel of Viṣṇu or from a lotus which grew thereout. Hence Brahmā is called nābhija, 'navel-born.' See Dowson; HM.

32. The Contents of the verses 21, 29, 30 and 35 in this chapter are reminiscent of similar ideas expressed in the Bhagavad-gītā.

41. Remaining in a severe penance, he contemplated on Śiva, the blue-necked, in his forehead for the creation of the three worlds.

42. Śiva came out of his forehead. I am the ornament of the lord of gods in the form of Bhairava in the matter of creation.

43. O Viṣṇu, I have been engaged in subduing you either through humility or through force, by Rudra the lord of gods, the lord of all.

44. After tearing to pieces a single demon you roar by your arrogance. Actually you are free from slumber only because you are endowed with a digit of his power.

45. Help rendered to good men is accepted as conducive to happiness. Help rendered to bad men is condusive to offence.

46. O Nṛsiṁha, if you consider lord Śiva as a mere living being you are ignorant, very arrogant and full of aberrations in every respect.

47. O base Nṛsiṁha, you are neither creator, nor sustainer, nor annihilator. You are subservient and deluded in mind. You are not independent anywhere.

48. O Viṣṇu, like the potter's wheel you are forcibly induced by Śiva when you take the different incarnations. You are always dependent on him.

49-50. Your skull, left by you in the midst of the necklace of Śiva, while you had assumed the form of a tortoise, is still there. None who is burnt is bound. Is it your partial forgetfulness that in your body as a Boar your fangs were felled by the slayer of Tāraka ?[33]

51. You were burnt by the fire of the Trident, O Viṣvaksena. At the time of Dakṣa's sacrifice your head was cut off by me brilliant in form.

52. O Viṣṇu, the fifth head of Brahmā your son, which was cut, has not been set right even now. It is forgotten by you.

33. This verse as well as the fourth foot of the previous verse is defective.

53. In a battle you were defeated by Dadhīca along with the gods.[34] How can it be forgotten by you while scratching your head?

54. O discus-armed one, you are fond of your discus but you have forgotten whence you got it and by whom it was made.

55. Whatever worlds I have seized, in them, you lie down in the ocean, overcome by sleep. How can you then be a Sāttvika?

56. From you to a blade of grass, every thing expands and develops only through Rudra's power. Professing to possess power you have been deluded by the fire all round.

57. Ordinary man is incapable of seeing the greatness of his splendour. That is the greatest of the regions of Viṣṇu which only the people of subtle intellect can perceive.

58. Lord Śiva manifests himself in between heaven and earth, Indra and Agni, Yama and Varuṇa, in the heart of darkness and in the light of the moon.

59. You are Kāla but lord Śiva is Mahākāla and Kālakāla. Hence you will be death of death only through Śiva's digit.

60. But the steady one today is the imperishable hero, the lord protector of the universe. He is the destroyer of fever, a dreadful beast, a golden bird.

61. You and the four-faced Brahmā are not the rulers of the world. Nor any one else is the ruler. Śiva is certainly the ruler of all.

62. Thus taking everything in consideration you subdue yourself by yourself. O Man-lion, O wise one, keep yourself safe.

63. Otherwise death will befall you like a thunderbolt on a stump due to the fury of the lord in the form of Bhairava.

Nandīśvara said:—

64. After saying this and observing the view of the Man-lion, Vīrabhadra the furious form of Śiva, stopped. He was not afraid of anyone.

34. For details see RS. Satīkhaṇḍa. ch. 39.

CHAPTER TWELVE

(*The incarnation of Śarabha*)

Sanatkumāra said:—

1. O Nandīśvara, O intelligent one, this is understood. Take pity on me and tell me now lovingly what happened thereafter.

Nandīśvara said:—

2. Thus admonished by Vīrabhadra, the Man-lion became furious. He roared and began to seize him with force.

3. In the meantime, the splendour of Śiva rose up unbearably enveloping the sky all around. It was terrible and cause for imminent fear.

4-5. Then in a trice the form of Vīrabhadra became invisible. The splendour of Lord Śiva was neither golden nor fiery, neither lunar nor solar. It resembled neither the lightning nor the moon. It was beyond comparison. The forms of brilliance were merged in Śiva.

6. That great splendour was not of the sky too. Thereafter its middle became clearly manifested in the form characteristic of Rudra of deformed shape.

7. Even as all the gods stood watching with the auspicious shouts of victory, Lord Śiva became manifest in the form the Annihilator.

8. He had a thousand hands and wore matted hair. His head was adorned by the crescent moon. He appeared like a bird with wings and beak. His body was fierce and fully developed.

9. His fangs were very sharp. Adamantine claws were his weapons. His neck was black in colour. He had huge arms and four legs. He was blazing like fire.

10. His voice was resonant and terrible like the rumbling sound of the clouds that gather at the end of a Yuga. His three eyes were as wide and blazing as the fire of the evil spirit of great fury.

11. His fangs and lips were clearly visible. He was producing a hissing sound of Huṁkāra. Śiva of such a form appeared in sight.

12. At his very vision Viṣṇu lost his strength and exploit. He assumed a lustre of the flickering glow-worm beneath the sun.

13-14. Fluttering with his wings, and tearing the navel and legs he bound the legs of the Man-lion with his tail and his hands with his own hands. He struck his chest, caught hold of Viṣṇu. It expanded in the sky along with the gods and the sages.

15-16. Like a vulture seizing a serpent he fearlessly caught hold of Viṣṇu, lifted him up and fell him to the ground. At the time of flight he was excessively oppressed, being hit with the wings. Then Lord Śiva took Viṣṇu and flew up.

17. All the gods followed him eulogising him with the words of obeisance. Brahmā and other sages bowed to him with reverence and love.

18. Being led thus Viṣṇu was helpless. His face was pallid and sorrowful. With palms joined in reverence he eulogised Lord Śiva with prayers of simple words.

19. After eulogising Mṛḍa with the hundred and eight names of the lord, Nṛsiṁha requested lord Śarabha again.

20. "O great lord, whenever my ignorant mind becomes defiled by arrogance, it shall be removed by you alone."

Nandīśvara said:—

21 Thus saying with love to Śiva, the Man-lion turned submissive and bowed to him. Viṣṇu was utterly defeated and came to the end of his life.

22. Within a trice Vīrabhadra made his powerful body powerless and dead.

Nandīśvara said:—

23. Then Brahmā and other gods eulogised lord Śiva who had assumed the form of a Śarabha and who was the sole benefactor of all the worlds.

The gods said:—

24. O lord Śiva, Brahmā, Viṣṇu, Indra, the Moon, the gods, the sages, and the Daityas are born of you.

25. O lord of all, you alone create and protect Brahmā

Viṣṇu and Indra, the sun and others, the gods and Asuras and you alone devour them.

26. Since you annihilate the world, you are called Hara by the learned. Since Viṣṇu was curbed and caught hold of by you, you are called Hara by the learned.

27. Since you support and hold every thing after dividing your body into eight, O lord, protect us, the gods, by means of the desired gifts.

28. You are the great Puruṣa, Śiva, lord of all, leader of the gods, the soul of the indigent, of a mind without aberrations. You are the great Brahman, the goal of the good.

29. You are the kinsman of the distressed, the ocean of mercy, of wonderful sports, the vision of the great soul, the intelligent, the Immense Cosmic Being, the all-pervasive, the truth, the Existence, knowledge and Bliss as the characteristics.

Nandīśvara said :—

30. On hearing these words of the gods, Śiva, the great God, spoke to the gods and the great ancient sages.

31. Just as water poured into water, or milk poured into milk, or ghee poured into ghee becomes one with those things, so also Viṣṇu is merged into Śiva, not otherwise.

32. It was Viṣṇu alone in the form of the Man-lion, haughty and strong, engaged in the activity of annihilating the universe.

33. He shall be prayed and bowed by my devotees aspiring achievements. He is the foremost of my devotees and the granter of boons.

Nandīśvara said :—

34. After saying this, the lordly king of birds of great strength, vanished there itself even as all the gods were watching.

35. Lord Vīrabhadra, the leader of the Gaṇas, of great strength, peeled off the hide of the Man-lion and went to the mountain taking it with him.

36. From that time Śiva began to wear the hide of

the Man-lion. His head was the leading bead in his necklace of skulls.

37. Then the gods freed from their distress began to sing the glory of this story. With their eyes blooming with wonder they returned the way they came.

38. He who reads or listens to the great narrative, which being sacred has the flavour of the Vedas, will realise all his desires

39. This narrative is conducive to wealth, fame, longevity and health. It increases prosperity, subdues obstacles and quells ailments.

40. It subdues misery, yields the fruits of desires and is the abode of auspicious features. It removes premature death, confers intelligence and destroys enemies.

41. This great form of Śiva in the form of Śarabha shall be made public only among the leading devotees of Śiva.

42. This shall be read and listened to only by them with their soul dedicated to Śiva. It then confers the nine-fold devotion. It is divine. It purifies the inner mind and sense.

43. This shall be read during the festivals of Śiva, during the eighth and fourteenth Tithis, and at the installation of the idol. It then causes the presence of Śiva.

44-45. When there is danger from thieves, tigers, lions, one's own or enemy kings, during commotions earthquakes and robberies, dust storms, when there is the fall of meteors, when there is draught or too much of rain—during all these occasions he who reads this with purity becomes a great devotee of Śiva steady in his rites and very learned.

46. He who reads or listens to this without any specific desire and performs the rites of Śiva attains Rudra's region and becomes a follower of Rudra.

47. O sage, after attaining Rudra's region he rejoices with Rudra. Then he becomes one with Rudra by the mercy of Śiva.

CHAPTER THIRTEEN

(*The incarnation of Gṛhapati*)

Nandīśvara said:—

1. O son of Brahmā, listen lovingly to the narrative of the moon-crested lord Śiva how he was born willingly in the house of Viśvānara.

2. He was Gṛhapati by name. O sage, he became the lord of Agniloka. The great lord, the soul of all, was fiery in form and brilliant too.

3. On the beautiful banks of Narmadā in the city of Dharmapura,[35] formerly there lived a devotee of Śiva, a soul, the sage Viśvānara.

4. While in the stage of celibacy, he was devoted to Brahmayajña rites. He belonged to the Śāṇḍilya lineage. He was pure, the storehouse of Brahminical splendour and had self-control.

5. He understood the real meaning of sacred lord. He followed the conduct of the virtuous. He was highly skilled in Śiva ethics. He was the foremost among the knowers of worldly conventions.

6. After pondering over the good qualities of an ideal housewife, Viśvānara married with due rites the daughter of Kāla who was really worthy of him.

7. He maintained the sacrificial fires. He was devoted to the performance of the five daily sacrifices.[36] He practised the six sacred rites every day.[37] He was fond of serving gods, manes and guests.

35. Dharmapura is a sacred Tīrtha situated on the northern bank of the Narmadā river, 8 miles from Pagārā, near the confluence of the Kubjā and Narmadā. It contains many temples and is supposed to be the Āśrama of the sage Dadhīci who gave away his bones to the gods for their protection from the demons.

36. The five daily sacrifices to be performed by a householder constitute ब्रह्मयज्ञ, पितृयज्ञ, देवयज्ञ, भूतयज्ञ and नृयज्ञ which are defined as

अध्यापनं ब्रह्मयज्ञः पितृयज्ञस्तु तर्पणम् ।
होमो दैवो बलिर्भौतो नृयज्ञोऽतिथिपूजनम् ।।

37. The six acts enjoined on a Brāhmaṇa are mentioned in MS 10. 75 :

अध्यापनमध्ययनं यजनं याजनं तथा ।
दानं प्रतिग्रहश्चैव षट कर्माण्यग्रजन्मन ।।

8. When a long time elapsed in that manner Śuciṣmatī the wife of that Brāhmaṇa who observed all rites spoke to her husband.

9. "O Lord, by your favour, all pleasures which women could expect have been enjoyed by me in your company.

10. O Lord, still a desire has been lurking in my heart for a long time. It is proper to all householders. You shall grant it to me.

Viśvānara said:—

11. O gentle lady of beautiful hips ever desirous of my welfare, what is there that cannot be granted to you? O lucky one, you may ask for it. I shall grant it to you without delay.

12. O good woman, by the favour of Lord Śiva, nothing is inaccessible to me either here or hereafter. Lord Śiva is the cause of all good.

Nandīśvara said:—

13. On hearing these words of her husband she who thought her husband to be a deity was delighted. Joining her palms in reverence she humbly said.

Śuciṣmatī said:—

14. O Lord, if I deserve a boon, if a boon is to be granted to me, please give me a son equal to Lord Śiva. I am not choosing any other boon.

Nandīśvara said:—

15. On hearing her words that Brahmin of pure rites entered into mystic trance for a short while and thought in his heart thus.

16 "What is this? This lady has wished for an extremely inaccessible thing. It is beyond the reach of wishes. Let it be. Only He does everything.

17. It is by Śiva himself stationing himself in her mouth in the form of speech that this has been said. This alone is possible. Who else could have endeavoured to say so?"

18. After thinking like this, the sage Viśvānara of liberal heart who strictly adhered to the principle of monogamy spoke to her.

19. After consoling his wife, the sage set out for penance to the city of Vārāṇasī where Lord Śiva himself is stationed.

20. Reaching Vārāṇasī immediately and seeing Maṇikarṇikā[38], he was freed from three distresses acquired in the course of hundreds of births.

21. He saw Viśveśvara and other phallic images. He performed ablutions in all holy ditches, wells, tanks and lakes.

22. He bowed to all Vināyakas and Śarvā Gaurī. He worshipped Kālarāja Bhairava who devours sins.

23. Strenuously he eulogised Daṇḍanāyaka and other Gaṇas, Ādikeśava and others. He propitiated Keśava.

24. He bowed to Lolārka and other suns again and again. Without lethargy he offered balls of rice in all the holy centres.

25. He satiated sages and brahmins by means of "feeding thousand" and other rites. With devotion he propitiated the phallic images of Śiva by means of great worship and service.

26. He thought frequently—"What is that phallic image that yields the result quickly? Where can the penance due to the longing for a son find ultimate rest."

27. Thinking thus for a moment, the intelligent sage Viśvānara praised the Vīreśa form of Śiva which confers the blessings of a son immediately.

28. Innumerable thousands of Siddhas have derived the fulfilment of their desire from the worship of Śiva. Hence Vīreśa is famous as the fruit-yielding phallic image.

29. If any one worships the Vīreśvara phallic image for a year with great devotion he obtains longevity, cherished desires, sons and other things.

30. I too shall worship Vīreśa here thrice a day and shall ere long acquire a son as desired by my wife.

31. After thinking like this, the intelligent brahmin,

38. It is a sacred pool in Vārāṇasī.

the contented Viśvānara took a bath in the well Candrakūpa and took the vow of the sacred rite.

32-34. For a month he lived on a single meal a day. For another month he took only the night meal. He spent another month taking only the food he got without begging. He spent another month without any food. For another month he took only milk. For another month he took only fruits and vegetables. For another month he ate only a handful of gingelly seeds. For another month he took liquid diet. For another month he took only Pañcagavya. For another month he performed the Cāndrāyaṇa rite. For another month he drank water from the tip of Kuśa grass and for another month he had air alone as his food.

35. Thus for a full year he performed the wonderful penance. He worshipped the excellent Vīreśa thrice a day.

36-37. On the thirteenth month while he was going to Vīreśa after taking bath in the Gaṅgā river very early in the morning, the sage saw a child of eight years smeared with ashes all over the body, in the middle of the phallic image.

38. The child had eyes as long as his ears. He had ruddy lips. He had matted hair of beautiful tawny colour. He was naked and had a smiling face.

39. He had all the dress and features proper to childhood. He seemed intelligent. He was reciting hymns from the Vedas. He was laughing sportively.

40. On seeing him he was joyous. He was thrilled all over the body. He uttered the formula to you over and over again.

41. The contented Vaiśvānara eulogised Śiva, the great bliss in the form of child by means of eight verses that gave expression to his desire.

Viśvānara said :—

42. The Brahman is alone without a second. It is true. Indeed there is no multitude of different things. There is only one Rudra. There is none second to him.[39] Hence I seek refuge in you, the sole great lord.

39. Cp TS. 1. 8. 6, 1; N. 1. 15.

43. O Śiva, you alone are the creator and annihilator of every thing. In the different forms you are of single form and formless. Just as the inner virtue is only one though it may seem to be many. Hence I do not resort to any one except you.

44. The snake in the rope, the silver in the oyster shell, the water in the mirage—like that when he is known, the whole world vanishes and Sat alone remains. I resort to that great lord.

45. Coolness in the water, heat in the fire, the scorching nature in the sun and the pleasing gentleness in the moon, fragrance in the flower and the ghee in the milk—just, in that manner, O Śiva, you are the essense in the world. Hence I resort to you.

46. You the earless perceive sound; you the noseless perceive fragrance; you the footless come from far; you the eyeless see; you the tongueless perceive the taste. Who knows you really? Hence I seek refuge in you.

47. O lord, even the Vedas do not know you directly, nor Viṣṇu, nor the Creator of every thing, nor the leading Yogins, nor Indra and other gods. Only a devotee knows. Hence I seek refuge in you.

48. You have no spiritual lineage; you are unborn; you are immortal, formless without any prescribed conduct or native land. Still you are the lord of three worlds and you fulfil all our desires. I worship you.

49. Everything originates from you. You are all-in-all, O enemy of Kāma, you are the lord of Gaurī; you are naked and quiescent; you are old, youthful and the child. Whatever is, you are that. There is no source of your origin. I bow to you.

Nandīśvara said :—

50. After eulogising thus, when the brahmin fell on the ground with the joined hands, the boy became the aged of the aged and spoke delightedly to the brahmin.

The boy said :—

51. O Viśvānara, O excellent sage, O brahmin, pro-

pitiated by you I am very much delighted. Ask for the boon of your choice.

52. Then the delighted and contented sage Viśvānara stood up and replied to Śiva who had assumed the form of a boy.

Viśvānara said :—

53. O lord Śiva, what is it that is not known to you who are omniscient? You are lord Śarva the granter of everything and the immanent soul of all.

54. Why do you speak forcing me in the pity-provoking task of imploration? O lord Śiva, after knowing this, please do as you wish.

Nandīśvara said :—

55. On hearing the upright words of Viśvānara of pure rites, the lord in the form of a child, spoke smilingly.

56. O pious one, the desire that you have cherished in your heart regarding Śuciṣmatī will be certainly realised ere long.

57. O intelligent one, I shall become your son in Śuciṣmatī. I shall be known as Gṛhapati, pure and loved by all gods.

58. The hymn of eight verses of desire—Abhilāṣāṣṭaka—that you recited now, when recited thrice a day for a year in the vicinity of Śiva will yield all desires.

59. The recitation of this hymn yields sons, grandsons and wealth. It is conducive to the mollification of everything and quells all mishaps.

60. It is the cause of acquisition of heaven, emancipation and prosperity. There is no doubt in this. This is on a par with all other hymns. It always yields every desire.

61. If an issueless man gets up early in the morning, takes his bath, worships Śiva's phallic image, recites this hymn and continues the practice for a year, he will surely secure a son.

62. The Abhilāṣāṣṭaka hymn shall not be taught to common people. It shall be preserved carefully as a secret mantra. It makes the most barren lady deliver of a child.

63. This hymn recited by a woman or a man with

due observances in the presence of a phallic image for a year undoubtedly yields the birth of a son.

Nandīśvara said :—

64. After saying this, Śiva, the goal of the good and who assumed the form of a boy vanished. The brahmin Viśvānara returned to his house highly delighted.

CHAPTER FOURTEEN

(*The incarnation of Gṛhapati*)

Nandīśvara said:—

1. With great delight the brahmin returned home and told his beloved wife all those details.

2. On hearing it, Śuciṣmatī, the wife of the brahmin, rejoiced much and being full of love she praised her good fortune.

3. She became pregnant in due course. The brahmin performed the rite of impregnation[40] duly.

4. Before the stir and throb of the child in the womb was felt, the learned Brahmin performed the holy rite of Puṁsavana[41] in the manner prescribed in the Gṛhyasūtras for the growth of embryo's manliness.

5. Then in the eighth month he performed the holy rite of Sīmanta[42] which is conducive to the growth of the embryo and which facilitates easy delivery of the child.

40 Garbhādhāna or Garbhālambhana is a rite by the performance of which a woman receives semen scattered by her husband. गर्भः सन्धार्यंते येन कर्मणा तद्गर्भाधानमित्यनुगतार्थं कर्मनामधेयम्— P.M 1. 4. 2. The saṁskāra presupposes a well established home, a regular marriage, a desire of possessing children and a religious idea that beneficent gods help men in begetting children.

41. The rite of seeking a male child (Puṁsavana) is performed in the third or fourth month of pregnancy or even later, on the day when the moon is on a male constellation on Tiṣya particularly.

42 In this rite the hairs of the pregnant woman are parted in the sixth or eighth month of pregnancy. षष्ठेऽष्टमे वा सीमन्तः Yāj. 1. 11. This is done to ward off evil spirits who are bent on sucking the blood of the foetus.

6-9. Then at the conjunction of stars when Jupiter was in the centre, when the Lagna was auspicious, when the good planets stood in pairs, Śiva, the giver of happiness to all, was born as the son of Śuciṣmatī. His face resembled the moon. The lamps in the lying-in-chamber were dimmed by his bodily lustre. The lord, the destroyer of misfortunes and the bestower of happiness to the dwellers of the Earth, the nether worlds and the heaven was born as the son. The smoke exuding therefrom became the perfume to sweeten the breath of the quarters. The immense clouds showered flowers of pleasing fragrance. The divine drums were sounded and the quarters were brightened up.

10. The rivers became transparent as also the minds of living beings. The darkness of evil dwindled and the Rajas was stripped of its quality or of its dust.

11. The living creatures were endowed with Sattva quality. There was a shower of nectar. People began to talk sweet and pleasant words.

12-13. Rambhā and other celestial damsels arrived with auspicious articles in their hands. Thousands of Vidyādharīs, Kinnarīs, Goddesses, the womenfolk of Gandharvas, serpents and Yakṣas of sweet voice flocked singing auspicious songs.

14-20. The following sages came there—Marīci, Atri, Pulaha, Pulastya, Kratu, Aṅgiras, Vasiṣṭha, Kaśyapa, Agastya, Vibhāṇḍa son of Māṇḍavī, Lomaśa, Romacaraṇa, Bharadvāja, Gautama, Bhṛgu, Gālava, Garga, Jātūkarṇa, Parāśara, Āpastamba, Yājñavalkya, Dakṣa, Vālmīki, Mudgala, Śātātapa Likhita, Śilāda, Śaṅkha, Uñcchabhuk, Jamadagni, Saṁvarta, Mataṅga, Bharata, Aṁśumān, Vyāsa Kātyāyana, Kutsa, Śaunaka, Suśruta, Śuka, Ṛṣyaśṛṅga, Durvāsas, Śuci, Nārada, Tumburu, Uttaṅka, Vāmadeva, Pavana, Asita, Devala, Sālaṅkāyana, Hārīta, Viśvāmitra, Bhārgava, Mṛkaṇḍu with his son, Parvata, Dāruka, Dhaumya, Upamanyu Vatsa and others came to the happy hermitage of Viśvānara for the auspicious Śānti ceremony. The daughters of the sages too came there.

21. Brahmā came there with Bṛhaspati. Lord Viṣṇu came riding on Garuḍa as vehicle. The bull-bannered lord came there with Gaurī, Nandin, Bhṛṅgī and others.

22. Mahendra and other gods, the Nāgas residing in the nether regions came there. Taking gems with them many great oceans and rivers came there.

23. Thousands of immobile beings came there in the forms of the mobile beings. During the great festivities then there was an untimely flood of moonlight.

24-25. Brahmā himself performed the postnatal rite[43] after bowing to the infant. In consonance with his form and beauty he gave him the name[44] of Gṛhapati on the eleventh day in accordance with injunctions, repeating the Vedic mantras.

26. After conferring blessings on everyone by reciting the mantras from the four Vedas, Brahmā left the place while riding on the swan.

27. After affording proper safeguards for the child in accordance with worldly conventions Śiva returned to his abode on his vehicle along with Viṣṇu.

28-30. The visitors praised the infant. They were at the height of their joy. They spoke in unison "O what a beauty ! What a splendour ! All the characteristic signs are there in all the limbs. How fortunate is Śuciṣmatī ! Śiva himself is born. What is surprising in this ? Śiva has incarnated in all devotees. Śiva has been worshipped by her." Then they took leave of Viśvānara and departed.

31. The eternal Veda says—'A person conquers the worlds through a son'. Hence all householders wish for a son.

32. The house of a sonless person is a void. His earnings are futile. His penance is split. It is not holy due to the want of a son.

33. Both here and hereafter there is no better acquisition than a son; there is no better happiness than a son; there is no greater friend than a son.

34. In the fourth month the rite of "crossing the

43. See P. 1090 Note

44. The Nāmakaraṇa (name-giving) was more a custom than a ceremony at first but it was later on included in the saṁskāras. The ceremony is performed on an auspicious day ranging from the tenth up to the first day of the second year.

threshold" was performed by the father.[45] At the end of six months the rite of Annaprāśana[46] and at the end of a year the tonsure ceremony[47] was performed.

35. The knower rites performed the Karṇavedha rite[48] under the constellation of Sravaṇa. In order to enhance his brahminical splendour he made him perform an auspicious Vrata[49] in his fifth year.

36. After celebrating the Upākarma rite,[50] the intelligent sage taught him the Vedas. The boy learned the Vedas for a year with their ancillaries. He learnt the Padapāṭha and Kramapāṭha of the Vedas.

37. Evincing his humility and other qualities, the competent youth grasped the lore almost by himself but formally through the preceptor just as a medium.

38. In his ninth year, Nārada came there to see Gṛhapati, son of Viśvānara, and found him engaged in serving his parents.

39. The divine sage reached the hut of Viśvānara, received due hospitality and seated himself. Eagerly he enquired of his health.

40. He remembered the lotus-like feet of Śiva and mentioned to Viśvānara the future fortune and activities of his son.

41-42. Nārada said to the boy "O son of Viśvānara come on. Sit on my lap. I shall study your characteristics. Show me your right hand." On being thus addressed, the boy bowed to Nārada after receiving the permission of his

45. According to this Purāṇa, the ceremony of taking the child out of the house is performed in the fourth month. But there is a wide option about the time of this saṃskāra.

46. The rite of feeding the child for the first time is performed in the sixth, eighth, ninth, tenth or even at the expiry of a year. But the right occasion is when the child's teeth come out

47. The rite of shaving, cutting the hair and nails is performed to remove the impurities and impart good health. This is done at the end of first year or before the expiry of the third year.

48. The ceremony of boring the ears of the child is performed as precaution against hydrocele and hernia. Cp Suśruta, Cikitsā 19. 21.

49. The rite of learning alphabets was performed in the fifth year when the mind of the child was prepared to receive education.

50. The ceremony of initiation arose out of the civil needs of the community at first. But it received a religious colouring later on, for every function was in need of religious sanction for its validity.

parents. With great devotion the glorious child sat there humbly.

Nandīśvara said:—

43. Examining closely the palate, tongue etc. (of the boy) the intelligent Nārada spoke to Viśvānara, urged by Śiva.

Nārada said:—

44. "O sage Viśvānara, listen. I shall mention the detailed characteristic marks of your son. Your son bears good marks on every limb. He possesses all good signs.

45. But fate alone must guard this boy duly, this boy who has all good qualities, who is characterised by all good features and who is possessed of all pure digits in their entirety.

46. This child should be protected with all efforts. When the fate is adverse, even good qualities assume the state of defects.

47. In the twelfth month from now I suspect a great danger to him from lightning and fire." After saying this Nārada returned to heaven the way he had come.

CHAPTER FIFTEEN

(*The incarnation of Gṛhapati*)

Nandīśvara said :—

1. On hearing the revelation of Nārada, Viśvānara and his wife considered it a terrible bolt from the blue.

2. He shouted "O I am doomed !" He beat his chest. Excited by the grief about his son he fell into a great swoon.

3. The grief-stricken Śuciṣmatī too lamented much. Her senses were benumbed and she lamented aloud.

4. On hearing her loud lamentation, Viśvānara woke up from his swoon. He cried aloud "What is this? What is this ? Where is Gṛhapati my vital breath who stands

outside and who is the lord of all the senses lodged within me.

5. On seeing his parents excessively grieved, the boy Gṛhapati, a part of Śiva, smiled and said.

Gṛhapati said :—

6. O Mother, O Father, what is the reason? Please tell me now. Why do both of you cry? What and whence is such a fright for you?

7. Time and pitiable fickle existence cannot affect me, whose body is guarded by the dust-particles of your feet.

8. O my parents, please listen to my vow. If I am your true son, I will do that whereby death itself will be terrified.

9. I shall propitiate lord Śiva, the conqueror of death, the omniscient and the bestower of all to the good. I shall perform the Japa of Mahākāla. O parents, I am telling you the truth.

Nandīśvara said :—

10. On hearing his words the aged brahmin couple were freed of their distress by the untimely showers of nectar. They then spoke.

The brahmin couple said :—

11. Say again. Say again. What is it? What is it? Speak again. Time and pitiable fickle existence will not affect you?

12. A great means has been suggested by you to dispel our distress, that of the propitiation of lord Śiva, the conqueror of death.

13. The same is the result for those who seek refuge in Śiva who dispels sins and does every thing beyond the path of our desire. There is nothing better than this.

14. O dear, haven't you heard that the slayer of the Tripuras protected, in days of yore, Śvetaketu who was bound by the noose of Kāla?

15. When Śilāda's son was threatened by death, when he was only eight, Śiva saved him and made him his own attendant as Nandin, the delighter of the whole universe.

16. He protected the three worlds by drinking off the terrible poison as fearful as the fire at the hour of dissolution, when it was produced at the churning of the milk-ocean.

17. With the wheel raised up by the line drawn with his beautiful toe he killed the haughty Jalandhara who had deprived the three worlds of their pleasure.

18. He burnt the Tripuras, who were haughty and deluded by their lordship of the three worlds, by means of the blazing fires emanating from the fall of a single arrow.

19. Even as Brahmā and others were watching, he reduced Kāma to ashes by a single glance, Kāma whose strength had been enhanced by his conquest of the three worlds.

20. O son, seek refuge in that Śiva, the amulet of protection of the universe, the sole creator of Indra, Acyuta, Brahmā and others.

Nandīśvara said :—

21. Thus he secured the permission of his parents. He bowed at their feet and circumambulated them. He then pacified them and started.

22-25. He reached Kāśī inaccessible even to Brahmā, Viṣṇu and others. He reached Kāśī that dispels all recurring distress, that is protected by Viśveśa, that shines with the celestial river Gaṅgā as with a necklace round its neck, that shines splendidly by the presence of Pārvatī, the consort of Śiva and of wonderful qualities. After reaching Kāśī he went to Maṇikarṇikā at the outset. After taking bath in accordance with the injunctions of the Śāstras he saw Lord Viśveśvara[51] with palms joined and head bent in reverence. The intelligent brahmin was greatly delighted. He bowed to lord Śiva who instils life into and protects the three worlds.

26. Seeing that phallic image of Śiva again and again he was delighted in his heart and thought—"Undoubtedly this is possessed of great bliss."

51. Installed at Vārāṇasī, Viśveśvara is one of the twelve, great phallic images of lord Śiva. It has been for many centuries the chief object of worship. Its propitiation is said to result in the increase of material wealth and spiritual attainment.

27. Hā, there is none more blessed than I in the three worlds consisting of the mobile and immobile beings since today I have seen here the lord Viśveśvara.

28. It is only to enhance my good fortune that sage Nārada formerly came and told me that. I am therefore very much contented.

29-31. By the nectarine juice of bliss he concluded the sacred rite. Then on an auspicious day he installed the phallic image, the bestower of all benefits. He adopted austere rites difficult to be performed by those who have no control over themselves. He filled pots with the water of the Gaṅgā strained and purified by means of a cloth. Every day he bathed the phallic image with hundred and eight potfulls of water. Then he put a garland of blue lotus round the deity.

32. He wreathed the garlands with a thousand and eight flowers. He ate fruits, roots and bulbous roots once in a fortnight or a month.

33. The courageous devotee spent six months by eating withered leaves. The remaining six months he spent drinking drops of water or simply breathing.

34. O Brahmins, thus a year in the life of that noble soul passed by, performing the penance with the devoted mind resting only in Śiva.

35. In the twelfth year of his life, the thunderbolt-armed Indra approached him as if fulfilling the utterance of Nārada.

36. He said—"O brahmin, I am Indra, I am delighted at your holy rites. Ask for the boon you wish to have. I shall give you whatever desire you have in your mind.

37. On hearing the words of lord Indra, the son of the sage spoke these words boldly and sweetly.

Gṛhapati said :—

38. "O Indra, O enemy of Vṛtra, I know you as armed with the thunderbolt. I do not want a boon from you. Śiva is the granter of boon to me."

Indra said :—

39. O child, Śiva is not separate from me. I am the

lord of gods. Give up your foolhardiness and ask for a boon from me. Do not delay.

Gṛhapati said :—

40. O Paramour of Ahalyā[52], O wicked one, O enemy of mountains, O chastiser of Pāka, it is quite clear that I shall not ask any other god except Śiva for a boon.

Nandīśvara said:—

41. On hearing his words, Indra's eyes turned red with fury. He raised his terrible thunderbolt and threatened the boy with dire consequences.

42. On seeing the thunderbolt with the flames of lightning, the boy remembered the words of Nārada. He became frightened and fell into a swoon.

43. Then Śiva, the lord of Pārvatī, the dispeller of darkness appeared in front. As though enlivening him with gentle strokings he said :—"Stand up. Stand up. May good come up to you."

44. Opening his eyes resembling the lotus that had gone to sleep at the end of the day and getting up, he saw Śiva shining more brilliantly than hundred suns.

45-49. Seeing the lord with the eyes in the fore-head, blue-necked, bull-bannered, moon-crested, with Pārvatī occupying the left side, shining with matted hair, armed with the trident and Ajagava bow, possessed of limbs shining white like camphor, clad in the elephant's hide, he recognised the lord as the great God described in the Āgamas and statements of his preceptor. He was delighted and he evinced the thrill of hair. For a moment he stood motionless like the mountain Citrakūta.* He forgot himself like a man suddenly becoming rich. He was unable to eulogise or bow down or plead for anything. Then Śiva smiled and said.

Śiva said :—

50. O child Gṛhapati, I know that you are frightened

52. The epithet speaks contemptuously of Indra. He is called the seducer of Ahalya—the wife of the sage Gautama, for which he was cursed by the sage. As a result of Gautama's imprecation Indra bore a thousand marks resembling a female organ which afterwards changed to eyes.

*The text of the second Pāda of Verse 84 is defective.

of Indra with the thunderbolt in his lifted hand. Don't be afraid, I only wanted to know your nature.

51. Neither Indra, nor the thunderbolt, nor even the god of death is powerful to molest my devotee. You have been terrified by me alone in the form of Indra.

52. O gentle one, I shall grant you the boon. I confer the title of Agni on you. I authorise you to grant boons to whatever deity you think fit.

53. O Agni, you will be moving in the midst of all mortals. Acquire kingship as the guardian of the quarter in the south-east.

54. The phallic image installed by you will be known by your name. It will be known as Agnīśvara and it will be conducive to the enhancement of all splendour.

55. The devotees of Agnīśvara need not fear lightning and fire. They will never suffer from impaired digestion or premature death.

56. A person who worships Agnīśvara, the bestower of prosperity, at Vārāṇasī, is honoured in the region of fire even if, by chance, he dies elsewhere.

Nandīśvara said :—

57. After saying this and fetching his kinsmen Śiva crowned him as the guardian of the quarter. Even as the parents watched it, Śiva entered his phallic image

58. Thus, O dear, the incarnation of Śiva as fire has been explained to you. This incarnation of Śiva, the great soul, is famous as Gṛhapati also.

59. The city of Citrahotra is beautiful, pleasant and finely lustrous. Those who are devotees of fire stay there.

60. People of steady Sāttvika quality and control over their sense-organs, who enter fire, or women endowed with Sattva quality become as lustrous as fire.

61. Brahmins performing Agnihotra regularly, Brahmacārins maintaining sacrificial fires, and those who stay amidst five fires become as splendrous as fire in the region of fire.

62. He who makes gifts of bundles of fuel during winter for alleviating chillness or he who makes fire-bricks (of cow-dung) stays with fire.

63. He who faithfully performs the rites of cremation for the unclaimed bodies or he who urges others to do so, himself being incapable, is honoured in the region of fire.

64. Fire alone is the greatest means of salvation for the brahmins. He is the preceptor, the lord, the sacred rite, the holy centre. Certainly everything is fire.

65. All unholy things become pure the moment they come into contact with fire. Therefore fire is called Purifier.

66. The fire is certainly the immanent soul of man. Even morsels of flesh it will digest in the stomach, but not the muscles of women.

67. The fiery form of Śiva is in the form of the fire visible. Excepting this what else is seen as creative, protective and destructive?

68. Fire is the eye of the lord of the three worlds. In this world of pitch darkness what else than this becomes the illuminator?

69. The incense, the lights, the food offerings, milk, curd, ghee and sugarcane juice—all these go unto the dwellers of heaven when offered into the fire here.

CHAPTER SIXTEEN

(*Śiva's Incarnation as Yakṣeśvara*)

Nandīśvara said:—

1. O great sage, listen to the Yakṣeśvara incarnation of Śiva, that dispels the arrogance of the arrogant and lets the devotion of the good flourish.

2. Formerly, the powerful gods and the Daityas motivated by the desire to gain their selfish ends churned the milk ocean for achieving nectar.

3. When the churning of the milk ocean started as the gods and demons wanted nectar, poison blazing as the fire of dissolution came out at first.

4. O dear, at the sight of it, the gods and the daityas were highly agitated and frightened. They fled from there immediately and sought refuge in Śiva.

5. After seeing Śiva, the crestjewel of all the gods, all of them including Viṣṇu devoutly bent their heads and bowed to Viṣṇu with devotion.

6. Then the delighted lord Śiva favourably disposed to the devotees, quaffed off the terrible poison afflicting gods and Asuras.

7. The lord retained obliquely the acute poison that he drank, in his neck. He shone much thereby and became Blue-necked.

8. Released from the burning sensation of the poison thanks to the blessings of Śiva, the gods and the Asuras began to churn again.

9. O sage, many gems came out of it, but O sage, it was the nectar that the gods and the Dānavas prized much.

10. Not the Asuras, but the gods drank the nectar, thanks to the favour of Viṣṇu. Then a great battle ensued between them inflicting pain on both.[53]

11. A mutual clash occurred between the gods and the Dānavas, O sage. The moon was eclipsed by Rāhu and fled in terror of Rāhu.

12. He went to the abode of Śiva extremely agitated by fear and sought Śiva's protection. Saying "Protect me O Lord, protect me" he bowed to the lord and eulogised him.

13. Lord Śiva, the bestower of protection to the good, and favourably disposed to his devotees, wore the moon on his head as the latter had sought refuge.

14. Then Rāhu too, came there. He bowed to and eulogised lord Śiva with reverence by means of sweet words.

15. Realising his desire, Śiva fixed on to his neck his head that had been formerly cut off by Viṣṇu, and that was known as Ketu.

16. Then the Asuras were defeated by the gods in the battle. By drinking nectar the gods had become powerful and gained victory.

53. The text of the fourth foot of this verse is corrupt.

17. Deluded by Śiva's Māyā, Viṣṇu and others became very haughty. Their strength began to take root and sprout within them.

18. O sage, then Lord Śiva, the suppressor of arrogance, became a Yakṣa. He hastened to the place, O sage, where the gods were stationed.

19. On seeing Viṣṇu and all other gods arrogant in their minds, lord Śiva, the lord of Yakṣas and the suppressor of arrogance spoke.

Yakṣeśvara said:—

20. O ye gods, why have you all assembled here. What is your goal ? Tell me the reason as I ask unto you.

The gods said—

21. O lord, a terrible battle took place here wherein all the Asuras were killed. The few that remained fled away.

22. We are great heroes and powerful slayers of the Daityas. How insignificant in strength are those Daityas in front of us !

Nandīśvara said :—

23. On hearing the arrogant words of those gods, lord Śiva, the suppressor of arrogance, in the form of Yakṣa said.

Yakṣeśvara said:—

24. O ye gods, you listen to my words with attention. I shall tell you the truth that will dispel arrogance.

25. Do not be arrogant. There is another lord who is the creator and annihilator. You have forgotten the great lord. You boast too much but you are devoid of strength.

26. If you are proud and think that you know your strength to be great, O gods, split this blade of grass placed by me, with your own weapons.

Nandīśvara said:—

27. Saying this, Śiva in the form of Yakṣa, the goal of the good, placed a blade of grass before them and dispelled their arrogance.

28. Then Viṣṇu and other gods professing to be heroic exerted their manliness and hurled their respective weapons.

29. But the weapons of the gods, were rendered fruitless before the power of Śiva, the destroyer of the arrogance of the deluded.

30. Then a celestial voice arose that dispelled the surprise of the gods—"O gods this Yakṣa is Śiva who removes the arrogance of the arrogant.

31. The lord himself is the creator, sustainer and annihilator. The living beings are powerful thanks onlv to his power. Otherwise they are not powerful.

32. Deluded by the power of his illusion you have become arrogant and have not realised lord Śiva, who is the very knowledge embodied.

33. O hearing the celestial voice they became divested of their arrogance. They had realised Yakṣeśvara. They bowed to and eulogised him.

The gods said:—

34. O lord of the gods, the dispeller of arrogance, O Yakṣeśvara of great sports, O lord, your Māyā is wonderful.

35. Even now we are deluded by this Māyā of yours in the form of Yakṣa. Hence, separated from you we began to speak arrogantly before you.

36. O lord, thanks to your grace, alone, knowledge has dawned on us. O Śiva, you alone are the creator, sustainer and annihilator, none else.

37. You alone are the initiator and the withdrawer of all powers. You are lord of all, the great soul, the unchanging, the unrivalled.

38. In the form of Yakṣeśvara you have removed our arrogance. With sympathy and kindness we think we have been blessed by you.

39. Then the Yakṣanātha blessed the gods enlightened them with various instructions and vanished there itself.

40. Thus has been described the pleasant incarnation of Śiva called Yakṣeśvara that bestows pleasure, satisfaction and protection of the good.

41. The narrative is sacred; it dispels all arrogance; it bestows peace, worldly pleasure and salvation upon all good men.

42. The intelligent man who listens to or narrates this with devotion attains all desires. Then he attains salvation.

CHAPTER SEVENTEEN

(*The incarnations of Śiva*)

Nandikeśvara said:—

1. Now listen to the first ten incarnations of Śiva beginning with that of Mahākāla. They are resorted to with devotion and explained in Upāsanākāṇḍa.

2. The first incarnation is that of Mahākāla, the bestower of worldly pleasures and liberation to the good. Śakti there, is Mahākālī[54] who bestows the desired fruits on the devotees.

3. The second incarnation is called Tāra. Śakti there, is Tārā. Both of them confer worldly pleasures and salvation on their attendants.

4. The lord of worlds called Bāla is glorified as the third incarnation. Śakti there, is Śivā that bestows pleasure on the good.

5. Śrīvidyeśa Ṣoḍaśa is the fourth incarnation and Śrīvidyā, Śivā Ṣoḍaśī is the Śakti. They confer pleasure on the devotees and yield worldly pleasures as well as salvation.

6. The fifth incarnation is famous as Bhairava, who bestows desires on the devotees. Śakti there is Bhairavī who bestows desires on good worshippers.

7. The sixth incarnation of Śiva is glorified as Chinnamastaka who confers desires. Śakti there, is Dhūmāvatī who bestows all desires on the devotees.

54. The concept of god (in the male form) and his Energy (in the female form) is not peculiar to Śiva-cult alone. It belongs to almost every god—Viṣṇu, Brahmā, Indra and others. It is found in pairs—Śiva-Śivā, Viṣṇu-Vaiṣṇavī, Brahmā-Brahmāṇī, Indra-Indrāṇī. The Present chapter mentions the elevent incarnations of Śiva and their repective Energies.

8. The seventh incarnation of Śiva is Dhūmavān, the bestower of the fruits of all desires. Śaktit here, is Dhūmāvatī who bestows all desires on the good worshippers.

9. The eighth pleasant incarnation of Śiva is Bagalāmukha. Śakti there, is Bagalāmukhī who is also famous as Mahānandā.

10. The ninth incarnation of Śiva is glorified as Mātaṅga. Śakti there, is Mātaṅgī who bestows the fruits of all desires.

11. The tenth incarnation of Śiva is Kamala, the bestower of fruits of worldly pleasures and salvation. Śakti there, is Kamalā, the protectress of her own devotees.

12. The ten incarnations of Śiva are pleasing as they confer worldly pleasures and salvation. They bestow everything on good devotees.

13. These ten incarnations of Śiva the great soul bestow different kinds of pleasures on those who always resort to them without aberrations.

14. O sage, the glory of the ten incarnations of Śiva has thus been described. It bestows all desires as explained in the Tantraśāstra and other treatises.

15. O sage, the greatness of these Śaktis too is wonderful. It bestows all desires and shall be known as explained in Tantraśāstra and other treatises.

16. The different Śaktis are considered in such activities as destroying enemies etc. They punish the wicked and enhance brahminical splendour.

17. O Brahmin, thus I have explained to you the ten incarnations of Śiva along with his Śakti, beginning with Mahākāla. They are all auspicious.

18. He who reads this sacred narrative during the festivals of Śiva, with great devotion becomes a great favourite of Śiva.

19. A brahmin attains the sacred splendour of Brahman; Kṣatriya becomes victorious; a Vaiśya becomes lord of wealth and a Śūdra attains happiness.

20. The devotees of Śiva maintaining their respective duties and listening to this narrative become especially happy and devoted to Śiva.

CHAPTER EIGHTEEN

(*Śiva's Eleven Incarnations*)

Śiva said :—

1. Listen to the eleven excellent incarnations of Śiva on hearing which obstacles due to intimate contact with worldly objects etc. do not torment.

2. Formerly Indra and other gods defeated by the Asuras left their capital Amarāvatī[55] due to fear.

3. The gods harrassed by the Daityas went to Kaśyapa. Highly agitated, they bowed down to him with palms joined and shoulders drooping.

4. After eulogising well, the gods made tbe submission respectfully. They intimated to him their misery due to that defeat.

5. O dear, on hearing the misery of the gods their father Kaśyapa whose mind was attached to Śiva, was much distressed.

6. O sage, the sage consoled and encouraged them. With his mind regaining calmness he joyously went to Kāśī presided over by lord Viśveśvara.

7. Taking his ceremonial bath in the waters of the Gaṅgā and performing due rites, he worshipped Lord Viśveśvara, lord of the universe, accompanied by Pārvatī.

8. With the desire for the benefit of the gods he joyously installed Śivaliṅga and performed an elaborate penance with Śiva as the object of pursuit.

9. A long time elapsed, O sage, as he boldly performed penance with his mind attached to the lotus-like feet of Śiva

10. In order to grant the boon to that sage whose mind was devoted to his feet, Śiva, kinsman of the distressed and goal of the good, appeared in front of him.

11. The delighted Śiva who is favourably disposed towards his devotees said to Kaśyapa, the best of his devotees, to ask for the boon.

55. It is the capital of Indra's heaven, famous for its greatness and splendour. It is called Devapura, 'city of gods' and Pūṣābhāsā, 'sun-splendour' and by various other names.

12. On seeing lord Śiva, the delighted Kaśyapa bowed to him with palms joined in reverence. Kaśyapa, the progenitor of the gods, eulogised him with contentment in his mind.

Kaśyapa said

13. O lord Śiva, lord of the gods, favourably disposed towards those who seek refuge in you, you are the lord of all, the great soul, achievable only through meditation, the unequalled and unchanging.

14. O lord Śiva, you are the restrainer of evil forces. You are the goal of the good, kinsman of the distressed, ocean of mercy and intellectually efficient in protecting your devotees.

15. O lord, these gods are your own. They are especially devoted to you. Now they are defeated by the Asuras. Save them from distress.

16. Even Viṣṇu cannot move in this matter. He has frequently pressed you for this job. The gods have sought refuge in me intimating their misfortune.

17. O lord of the chiefs of the gods, O destroyer of the miseries of the gods, it is for this that I have performed this penance and resorted to you. My purpose has now been fulfilled by you since you are pleased.

18. O lord, I have sought refuge in you by all means O lord, please fulfill my desire. Please dispel the misery of the gods.

19. O lord of gods, I too am much distressed at the misfortune of my sons. O lord, make me happy. You are the source of succour to the heaven-dwellers.

20 O lord Śiva, the gods and the Yakṣas, born as my sons, have been defeated by the powerful Asuras. Be the bestower of bliss on the gods.

21. O lord Śiva, do help the gods always lest the harassment by the Asuras should afflict them.

Nandiśvara said :—

22. On being thus requested, lord, Śiva said "So be it" and even as he was watching he vanished there.

23. Kaśyapa too was delighted. Immediately he re-

turned to his abode. He eagerly intimated to the gods all tne details.

24. Then, in order to keep his promise Śiva was born of Surabhi assuming eleven forms.

25. There was great jubilation then. Everything became auspicious. The gods and the sage Kaśyapa became delighted.

26-27. These are the eleven Rudras born of Surabhī (1) Kapālin (2) Piṅgala (3) Bhīma (4) Virūpākṣa (5) Vilohita (6) Śāstṛ (7) Ajapād (8) Ahirbudhnya (9) Śiva (10) Caṇḍa and (11) Bhava. They were born for the aid to the gods. They are identical with Śiva and the cause of happiness.

28. Those Rudras, born of Kaśyapa, rendering help to the gods, slew the Daityas in the battle. They were heroes of great strength and exploit.

29. By the grace of those Rudras, the gods conquered the Asuras and were rid of fear. Indra and other gods had peace of mind and ruled over their own kingdom.

30 Even today the great Rudras, identical with Śiva, shine always in the sky for the protection of the gods.

31. Those Rudras favourably disposed towards their devotees took up their residence in the north-eastern city of Īsāna. Experts in different kinds of sports they sport about there always.

32. The Rudras glorified as their followers and retainers are crores in number. They are stationed everywhere in the three worlds, undividedly.

33. O dear, thus the eleven Rudra incarnations of Śiva, pleasing to all the worlds have been described to you.

34. This narrative is pure, it destroys all sins. It is conducive to wealth, fame and longevity. It yields all desires.

35. He who listens to or reads this with pious heart enjoys all pleasures here and attains liberation hereafter.

56. The names of eleven Rudras differ in different Purāṇas. Born of Surabhi from Kaśypa, residing in the North eastern regions, these were directed to protect the gods against the Asuras. The Purāṇas speak of Rudras emanated from these and stationed in the three worlds for carrying out the task of protecting the good against the wicked.

CHAPTER NINETEEN

(*The Narrative of Durvāsas*)

Nandīśvara said :—

1. O great sage, now listen lovingly to another story of Śiva, how Śiva was born as Durvāsas for the maintenance of virtue.

2. Atri, son of Brahmā, was a great sage. He was holy and a knower of Brahman. He was the husband of Anasūyā. He was intelligent and he strictly followed the orders of Brahmā.

3. At the direction of Brahmā he went to the mountain Ṛkṣakula[57] accompanied by his wife in order to perform penance there, with the desire to get son.

4. On the banks of the river Nirvindhyā,[58] the sage who had controlled his breath and had freed himself from mutually clashing emotions performed a great penance for a hundred years.

5. He decided in his mind thus—, "let that sole great lord, whoever he is, who is free from aberrations, grant me the boon of a son."

6. A long time elapsed while he performed the holy penance. A holy flame of fire came out of him.

7. O great sage, the worlds were almost burnt by that flame. Indra and other gods and the celestial sages too were afflicted by it.

8. Then, highly distressed by that flame, O sage, Indra and other gods and the sages hastened to the abode of Brahmā.

9. After bowing to and eulogising Brahmā the gods mentioned to him their grief. O dear, Brahmā immediately went to Viṣṇu's region along with the god.

57 त्र्यक्षकुल० is a misprint for Ṛkṣakula. The name Ṛkṣa (mod. Satpura) was applied to a section of the Vindhya range lying to the north of the Narmadā river while the Vindhya distinguished from the Ṛkṣa denoted the chain lying to the south. See Sircar : GAMI Pp. 49, 56; Bhāg. P. iv i. 17-18; also G.D. Day's map of Ancient India.

58. The river Nirvindhyā issues from the Ṛkṣa (Satpura) mountain and flows through Vindhyāṭavī.

10. O sage, after reaching there along with the gods Brahmā bowed to and eulogised Viṣṇu and mentioned his endless grief to him.

11. Viṣṇu too, accompanied by Brahmā and the gods hastened to Rudra's abode. After reaching it he bowed to and eulogised lord Śiva.

12. After eulogising him Viṣṇu mentioned to Śiva his grief caused by the flame due to the penance of Atri.

13. O sage, thus gathering there, together, Brahmā, Viṣṇu and Śiva consulted one another about the welfare of the worlds.

14. The three deities Brahmā and others, foremost among the bestowers of boons, went to the hermitage of Atri immediately to grant him the boon.

15. On seeing them marked by their respective characteristic signs, the excellent sage Atri bowed to and eulogised them respectfully by uttering pleasing words.

16. The surprised brahmin, the humble son of Brahmā spoke to those deities Brahmā, Viṣṇu and Śiva, with palms joined in reverence.

Atri said :—

17. O Brahmā, O Viṣṇu, O Śiva, you are worthy of being worshipped by the three worlds. You are lords and masters and the cause of creation, maintenance and annihilation.

18. Accompanied by my wife, I meditated only on a single lord for obtaining a son, that lord whoever he may be, who is famous as Īśvara.

19. How is it that you three deities, the foremost among the bestowers of boons have come here ? Please dispel my doubt and then grant me the desired boon.

20. On hearing his words, the three deities replied "O great sage, what has occurred is in accordance with what you have conceived.

21. We three are great lords and equally leading among the granters of boons. Hence three sons originating from our parts will be born to you.

22. They will be known in the world as enhancers of

their parent's reputation." After saying this, the three deities returned to their abodes joyously.

23. After securing the boon, the sage joyously returned to his hermitage accompanied by Anasūyā. O sage, he was delighted and he experienced the bliss of the supreme Brahman.

24. Then Brahmā, Viṣṇu and Śiva, the delighted exponents of different kinds of sports, took their incarnations as the sons of his wife.

25. The part of Brahmā was born as the moon in Anasūyā from the great sage. Hurled by the gods into the ocean he alone could come out of it.

26. O sage, the part of Viṣṇu was born of that lady, wife of Atri, as Datta by whom the great path of renunciation was expanded.

27. The part of Śiva was born of that wife of Atri as the excellent and leading sage Durvāsas who propagated excellent virtue.

28. Śiva by becoming Durvāsas, the enhancer of Brahminical splendour, tested the piety of many people. He was merciful.

29. The king Ambarīṣa, a scion of the solar dynasty, was tested by him. O great sage, listen to that story.

30. The king Ambarīṣa was the lord of the earth consisting of seven continents.[59] He observed the rite of Ekādaśī regularly with steady restraint.

31. The king had the firm resolve that he would perform the rite of breaking fast on the Dvādaśī day.

32. Coming to know of his regular observance the excellent sage Durvāsas, born of Śiva's part approached him with many disciples.

33. The king was about to take his breakfast realising that very little of Dvādaśī was left on that day when the sage came there. The king invited him for food.

59. The seven Dvīpas are Jambu, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka and Puṣkara. They are surrounded by the Oceans of salt, sugarcane, wine, butter, curd, milk and water. See Agnip. 108. 1-3. In this concept, the world comprises of seven Dvīpas or continents. Jambu is the central Dvīpa surrounded by an Ocean of salt water. Round this Ocean is Plakṣa Dvīpa encompassed by the Ocean of sugarcane-juice and so on. Thus the seven Dvīpas are surrounded by seven seas. S.M. Ali. Geography of the Purāṇas, Ch. II. on Puranic continents and Oceans.

34. Then the sage Durvāsas went away for his ceremonial ablution, accompanied by his disciples In order to test the king, the sage purposely delayed there.

35. Realising that there would be violation of sacred injunction otherwise, the king took in a small quantity of water and waited for the arrival of the sage.

36-37. In the meantime the sage returned. Knowing that the king had already had his breakfast, the sage, born of Śiva's part, who had assumed that form for the testing of piety, became very furious with the king. He spoke very harsh words for testing his piety.

Durvāsas said:—

38. O base king, after inviting but without feeding me you have taken in water. I shall show you the fruit thereof. For I am the chastiser of the wicked.

39-40. After saying this he stood up, his eyes turned red due to fury and attempted to burn him. Immediately, Sudarśana the discus of the lord blazed forth to protect the king and burn the sage unmindful of the fact that he was the part of Śiva. It had been deluded by the Māyā of Śiva.

41. In the meantime an unembodied celestial voice spoke to Ambarīṣa, the noble soul, the devotee of Brahmā and Viṣṇu.

The celestial voice said:—

42. O king, this discus had been given to Viṣṇu by Śiva. It is now blazing against Durvāsas. Quieten it.

43. This sage Durvāsas is Śiva himself whose discus had been given to Viṣṇu. O excellent king, do not take him for an ordinary sage.

44. It was to test your piety that this great sage came. Seek refuge in him. Otherwise there will be a great destruction.

Nandīśvara said :—

45. O great sage, after saying thus, the celestial voice stopped. Ambarīṣa too eulogised the sage who was the part of Śiva himself.

Ambarīṣa said :—

46. If I possess the merit of charity and sacrifice, if my spiritual duty has been well performed by me, and if our family considers brahmins godly, let the weapon of Viṣṇu turn calm.

47. If our lord, favourably disposed to his devotees, is delighted with my devotion let this missile Sudarśana become quite calm.

Nandīśvara said:—

48-49. While be eulogised in front of Durvāsas, the discus Sudarśana that originally belonged to Śiva became calm in all respects. Knowing him to be Śiva's part, the king Ambarīṣa, who had regained the composure of mind bowed to the sage whom he realised as Śiva's incarnation come there to test his vow.

50. The sage, born of Śiva's part, was much delighted. He took his meals and granted him the desired boon. Then he returned to his abode.

51. O sage, I have narrated the story of Durvāsas in the course of his test of Ambarīṣa. O great sage, listen to another story of his.

52. O sage, through the condition stipulated by Kāla in the form of a sage he conducted the test of Rāma, son of Daśaratha.

53. At the very same time Lakṣmaṇa was obstinately sent in by Durvāsas. O sage, Rāma immediately forsook his brother in accordance with the earlier agreement.

54. The story has been diversely narrated and spread in the world by the sages. It is known by all means to the scholars. Hence it is not mentioned in detail by me.

55. Knowing his promise steady and resolute, the sage was highly delighted. The delighted sage Durvāsas granted him the desired boons.

56. He had tested the resoluteness of lord Kṛṣṇa too. O excellent sage, listen to that also. I shall tell you that story also.

57. At the request of Brahmā, Viṣṇu was born as the son of Vasudeva in order to ease the burden of the Earth as well as to protect the good.

58. Lord Kṛṣṇa slew the wicked, the great sinners, those who harassed the brahmins and the knaves. He protected all good men and brahmins.

59. Kṛṣṇa, son of Vasudeva, showed great devotion to Brahmins. Everyday he fed many brahmins with many juicy articles.

60. The fame that Kṛṣṇa was especially devoted to the brahmins spread everywhere. O sage, desirous of seeing him, the sage approached Kṛṣṇa.

61. He tied Kṛṣṇa and his consort Rukmiṇī to the chariot and sat himself in the chariot. Kṛṣṇa bore the chariot delightfully.

62. The sage descended the chariot. He was delighted at the steadfastness of Kṛṣṇa and blessed him with the boon that his body would become adamantine.

63. O sage, once the excellent sage Durvāsas was taking bath in the celestial river Gaṅgā[60] when he became naked. He became a curious object of sight and was ashamed.

64. Draupadī who was taking bath there provided him with the cut-piece of her garment and thus saved him from dishonour.

65. As the piece of cloth reached him being carried by the current, the sage covered his private parts with it. He was therefore pleased with her.

66. He granted her the boon of ever increasing folds of cloth. Later, Draupadī made the Pāṇḍavas happy due to that boon.

67. That holy sage gave directive to Viṣṇu and destroyed two wicked kings who had insulted him in the form of two young ones of swans.

68. By his excellent brahminical splendour he established the path of renunciation in the world in accordance with the order and injunctions of the sacred lore.

69. By instructions and enlightenment he uplifted many. By imparting knowledge he made many liberated.

60. The Ganges flowing from the toe of Viṣṇu is called the celestial river.

70. Thus the sage Durvasas had a variegated and wonderful life, conducive to wealth, fame and longevity. To the listeners it yields all desires.

71. He who hears or reads the story of Durvāsas with devotion and joy will be happy here and hereafter.

CHAPTER TWENTY

(The Incarnation of Hanūmat and his story)

Nandīśvara said :—

1. O sage, henceforth listen lovingly to the story of Hanūmat, how Śiva performed excellent sports in that form.

2. Out of love, Lord Śiva rendered great help to Rāma. O brahmin, listen to the whole of that story which is pleasing to all.

3. Once lord Śiva of wonderful sports saw Viṣṇu in the form of an enchantress with glittering qualities.

4. As if hit by the arrows of Cupid, Śiva let fall his semen dislodged from its seat, for Rāma's work.

5. Eagerly urged by him mentally for Rāma's work, the seven celestial sages retained that semen in a leaf.

6. For Rāma's work that semen was poured through the ears of Añjanī, the daughter of Gautama, by those sages.

7. In due course Śiva was born of it in the form of a monkey named Hanūmat. He had great strength and exploit.

8. Even as a child the lord of monkeys, Hanūmat was very powerful. Early in the morning he took the disc of the sun for a small fruit and wanted to eat it.

9. At the request of the gods he left it. Knowing him to be an incarnation of Śiva of great power the gods and the sages granted him boons.

10. Highly delighted he approached his mother and eagerly told her everything in detail.

11. At her behest the bold monkey went to the sun

every day and learnt all lore from the sun without any strain.

12. The excellent monkey, a part of Śiva approached Sugrīva, a part of the sun, at his behest, after getting the permission of his mother.

13. Sugrīva who had been exiled by his elder brother Bālī who enjoyed his (Sugrīva's) wife, stayed on the mountain Ṛṣyamūka[61] along with Hanūmat.

14. The intelligent monkey born of a part of Śiva became Sugrīva's minister and did everything beneficial to him in every respect.

15. He made him enter into a pleasing alliance with Rāma who came there along with his brother and who was sad because his wife had been abducted by Rāvaṇa.

16. Rāma slew the powerful monkey Bālī who was a sinner as he enjoyed his brother's wife and who professed to be a great hero.

17. Then at the behest of Rāma, O dear, the intelligent and leading monkey Hanūmat went out in search of Sītā along with many monkeys.

18. On knowing that she was in Laṅkā. the leading monkey quickly jumped across the ocean, never before crossed by any and reached Laṅkā.[62]

19. There he performed wonderful exploits and handed over the excellent token of recognition of his lord Rāma to Sītā.

20. Narrating the endeavours of Rāma for the protection of her life, the heroic leader of monkeys dispelled the sorrow of Sītā.

21. Taking a token from her he turned back to go towards Rāma. On the way he broke Rāvaṇa's park and killed many Rākṣasas.

22. At the same time he killed Rāvaṇa's son also along with many Rākṣasas. That fearless monkey of great exploits wrought a havoc there.

61. Ṛṣyamūkagiri, associated with the life of Rāma, is placed in the south about three miles from Vijayanagara.

62. The identification of Laṅkā is controversial. According to the present context, Laṅkā, the capital of Rāvaṇa, lay to the south of Ṛṣyamūka in the island of Ceylon surrounded by the sea.

23-24. O sage, when the powerful Rāvaṇa bound him with oil-dripping cloths and set fire to them, the monkey, a part of Śiva himself, jumped about and making that a pretext burnt the city of Laṅkā.

25. After burning Laṅkā except the mansion of Bibhīṣaṇa, the heroic leader of monkeys jumped into the ocean.

26. Thereby extinguishing the fire from his tail he reached the other shore. Not at all tired or grieved the monkey born of a part of Śiva approached Rāma.

27. The rapid and excellent monkey Hanūmat reached Rāma's side without delay and handed over the crest-jewel of Sītā.

28. At his behest, the powerful hero, gathered many mountains through the hosts of monkeys and built a bridge in the ocean.

29. At the time when he was about to cross the ocean, Rāma installed a phallic image of Śiva and worshipped it with a desire to be victorious.

30. Securing his boon of victory, he crossed the ocean, surrounded Laṅkā with the monkeys and fought against the Rākṣasas.

31. The heroic Hanūmat slew many Asuras and pro tected Rāma's army. He enlivened Lakṣmaṇa by the medicinal herb Sañjīvanī when he was wounded by Meghanāda's javelin.

32. The lordly son of Śiva made Rāma and Lakṣmaṇa happy in every respect. He protected the entire army.

33. The untiring monkey destroyed Rāvaṇa, his family and his followers. The monkey, the storehouse of great strength made the gods happy.

34. He slew the demon Mahīrāvaṇa and brought Rāma and Lakṣmaṇa from his place to their own after guarding them well.

35. The leading monkey quickly carried out the tasks of Rāma by all means, made the Asuras bow down and submit and performed various sports.

63. It was a medicinal herb that healed the injured and restored the unconscious to life.

36. Himself a leader of devotees, he made Sītā and Rāma happy. He, the lord of monkeys, established the cult of devotion to Rāma in the world.

37. Indeed he was the Incarnation of Śiva the lord and uplifter of devotees. He was the life-saviour of Lakṣmaṇa and the destroyer of the arrogance of all Daityas.

38. He was the heroic Hanūmat who carried the tasks of Rāma always. In the world he is called Rāma's messenger. He is favourably disposed to his devotees. He is the slayer of Daityas.

39. Thus O dear, thc excellent story of Hanūmat has been narrated to you. It is conducive to wealth, fame and longevity. It yields the fruits of all desires.

40. He who listens to this or narrates this with devotion and purity of mind enjoys all desires here and attains liberation hereafter.

CHAPTER TWENEYONE

(*The Incarnation and the story of Maheśa*)

Nandīśvara said:

1. O sage, O son of the self-born Brahmā, listen to the great incarnation of lord Śiva, which yields all desires to the hearer.

2. O great sage, once the supreme god Śiva and the great goddess Pārvatī became desirous of indulging in sports.

3. Keeping Bhairava as the watch-man they went inside. Acting like human beings they were lovingly served by many attendants.

4. O sage, indulging in different sports of their choice for a long time, the lordly deities were highly delighted.

5. The independent goddess Pārvatī sportively assumed the form of a mad woman and with the permission of her lord came near to the door in that form itself.

6. Fascinated by her charming form Bhairava glanced at her as at a woman and prevented her from going out.

7. O sage, viewed at very closely by Bhairava, the goddess Pārvatī became furious and cursed him.

Śiva said:—

8. O base man, since you glanced at me as at a woman, O Bhairava, be born as a human being on the earth.

Nandīśvara said:—

9. O sage, when Bhairava was thus cursed by her there was a hue and cry. He became very miserable due to the sport of the goddess.

10. O great sage, hastening to that place, Śiva consoled Bhairava. Indeed, the lord is very expert in the various forms of consolation.

11. Due to her curse, and as a result of Śiva's will, O sage, Bhairava descended to the earth in human birth under the name of Vaitāla.

12. Urged by his friendship lord Śiva also incarnated on the earth along with Śivā. He indulged in good sports and followed worldly conventions.

13. O sage, Śiva was known as Maheśa and Pārvatī as Śāradā. Both of them experts in different sports indulged in fine sports.

14. O dear, thus the story of Maheśa has been narrated to you. It is excellent, conducive to wealth, fame and longevity and yields all desires.

15. He who listens to and narrates this story with devotion and purity of mind enjoys all pleasures here and attains salvation hereafter.

CHAPTER TWENTYTWO

(Harassment by Viṣṇu's sons and the story of Śiva's incarnation of the Bull)

Nandīśvara said:—

1. O great sage, O intelligent son of Brahmā, listen to the excellent Vṛṣeśa incarnation of Śiva that performed good sports and that destroyed the arrogance of Viṣṇu.

2. Formerly all the gods and Asuras, distressed by the fear of old age and death made alliance with each other and became desirous of taking gems from the ocean.

3. O son of the sage, then the gods and the Asuras attempted to churn the excellent milky ocean.[64]

4. "With what shall the churning be carried out tor the attainment of our object?" thus the gods and the Asuras were quite dismayed.

5. Then a celestial voice with the rumbling sound of clouds spoke to the gods and the daityas as a result of Śiva's wish and consoled them.

The celestial voice said :—

6. O gods, O Asuras, churn the milk-ocean. Undoubtedly a factual test of your strength will take place.

7. Make Mandara your churning rod and Vāsuki your churning rope. Unitedly you carry on the churning with firm devotion.

Nandīśvara said :—

8. O excellent sage, on hearing the celestial voice the gods and the Asuras exerted themselves in carrying out the plan.

9. Allying together they went straight to the excellent mountain Mandara of golden splendour and of diverse lustre.

10. After propitiating Śiva and after obtaining his consent they tried to uproot the Mandara in their desire to take it to the milk-ocean.

11. O sage, uprooting and lifting it by means of their arms they went to the milk-ocean. Their strength failing they became incapable of taking it up to the sea.

64. See P 224 note.

12. Slipping from their arms the Mandara became very heavy suddenly and fell over the gods and the Asuras.

13. Failing in their effort the gods and the Asuras broke down. After regaining consciousness they eulogised the lord of the universe.

14. At his wish in their next attempt they lifted up the mountain. They took it to the northern shore of the ocean and hurled it into the waters.

15. Then both the gods and the Asuras made Vāsuki the churning rope. Desirous of taking the excellent articles they churned the milk-ocean.

16. When the milk-ocean was churned the goddess of heaven sprang up from the ocean as the daughter of Bhṛgu who later became Viṣṇu's beloved.

17-18. There also emerged—Dhanvantari, the moon, the Pārijāta tree, the horse Uccaiśśravas, the elephant Airāvata, wine, the bow of Viṣṇu, the conch, the cow Kāmadhenu, the jewel Kaustubha and the nectar.

19. When it was churned again, the great poison Kālakūṭa blazing like the fire at the dissolution of the Yugas and terrifying the gods and the Asuras, came out.

20. From the sprays and drops that sprang up at the outcome of nectar, many damsels of wonderful beauty were born.

21. Their faces resembled the full moon in the Autumn; their lustre was as glittering and dazzling as fire, lightning or the sun and they were bedecked in divine jewels, necklaces, bracelets and bangles.

22. Sprinkling the ten quarters by the water of nectarine beauty they seemed to madden the world by their beauteous glances.

23. They emerged in crores from the nectar sprays. Then the nectar that wards off old age and death came out.

24. Viṣṇu kept for himself Lakṣmī, the conch, Kaustubha and the sword; the Sun chose the divine horse Uccaiśśravas for himself.

25. With great eagerness the husband of Śacī, the lord of the gods, took Pārijāta the excellent tree and Airāvata the lordly elephant.

26. For the protection of the gods, Śiva, favourably disposed towards his devotees, voluntarily retained the Kālakūṭa in his neck and held the moon on his forehead.

27. O Vyāsa, deluded by the illusion of Śiva, the Daityas accepted Surā (wine) and the common people took Dhanvantari (the physician).

28. The great sages took the cow Kāmadhenu. The damsels, the enchantresses became common to all.

29. A great battle for the possession of Amṛta ensued between the gods and the Asuras who desired to conquer each other and who were agitated in their minds.

30. The Amṛta was forcibly taken by the Daityas Bali and others, O Vyāsa, of fine lustre resembling that of the fire and the sun at the dissolution of the Yugas. They defeated the gods.

31. Indra and other gods, O dear, overwhelmed by Śiva's illusion and harassed by the Daityas sought refuge in Śiva.

32. O sage, then the Amṛta was strenuously snatched away from the Daityas by Viṣṇu at the behest of Śiva, after assuming the form of a woman.

33. Viṣṇu, the most excellent of those who wield Māyā assuming the form of a woman Mohinī deluded the Asuras and made the gods drink it.

34. The leading Daityas approached her and said—"Make us drink this nectar. Let there be no break in the lines."

35. All those Daityas and Dānavas deluded by Śiva's Māyā said thus and gave the nectar to Viṣṇu in disguise.

36. In the meantime on seeing the damsels born of Amṛta, the leading Dānavas took them to their abodes according to their convenience.

37. The cities built by the architect Maya for those women were divine, hundred times more beautiful than heaven. They were well fortified by terrible machines.

38. The daityas made those cities well guarded and set off for fighting after taking this pledge touching their chests.*

*We have adopted the reading संस्पृष्ट० For अस्पृष्ट ।

39. "We will never touch these women if we were to be defeated by the gods." After saying this, the heroic Daityas became eager to fight.

40. They roared like lions. Severally they blew their conches as if filling the sky and propitiating the clouds.

41. A terrible fight ensued between the gods and the Asuras. The unrivalled battle between the gods and Asuras is famous in the three worlds.

42. Protected by Viṣṇu, the gods gained victory. The Daityas fled and those who remained were killed by Viṣṇu and his associate gods.

43. The Daityas were deluded by the gods and Viṣṇu the great soul. Those that survived entered the nether regions.

44. The powerful Viṣṇu armed with his discus chased them even after they had gone to the ultimate end of Pātāla[65] excessively frightened.

45. In the meantime Viṣṇu saw those damsels born of nectar sprays who were haughty due to their divine beauty and whose faces resembled the full moon.

46. Fascinated by the Cupid's arrows Viṣṇu attained highest pleasure only there. He began to indulge in sexual dalliance with those women of exquisite beauty.

47. Viṣṇu begot of them sons of great exploits and valour, experts in various kinds of warfare, shaking the entire earth.

48. Those sons of Viṣṇu of great strength and valour wrought great havoc both in heaven and earth causing misery to all.

49. On seeing the great harm done to the worlds the gods and the sages approached Brahmā and informed him of this after bowing to him.

50. On hearing it Brahmā took them to the mountain Kailāsa. On seeing Śiva there he bowed to him again and again along with the gods.

51. Saying "O lord Śiva, be victorious, O Lord of all", he eulogised him with various hymns with palms joined in reverence and shoulders drooping down.

65. Pātāla is the lowermost of the seven or eight regions in which Vāsuki reigns over the chief gaṇas or snake-gods.

Brahmā said :—

52. O great God, O lord of the gods, save the worlds harassed by the passionate sons of Viṣṇu stationed in nether regions.

53. O lord, Viṣṇu is now enamoured of the damsels born of the nectar sprays. He is in nether regions indulging in passionate sexual dalliance with them.

Nandīśvara said :—

54. For the protection of the worlds and for the redemption of Viṣṇu, Śiva was eulogised thus by Brahmā, the gods and the sages.

55. Then lord Śiva, the ocean of mercy, realising the havoc caused by the sons of Viṣṇu assumed the form of a bull.

CHAPTER TWENTY-THREE

(*The bull incarnation of Śiva*)

Nandīśvara said :—

1. Then bellowing in the form of a Bull, the Pinākabearing lord entered the crevice and shouted terribly.

2. At his bellowing sound, cities and towns crumbled down and all the citizens trembled.

3. Then the bull attacked Viṣṇu's sons wielding their bows for fighting, deluded by Śiva's Māyā and proud of their great strength and exploit.

4. O excellent sage, the sons of Viṣṇu became furious. Those heroes roared loudly and rushed against Śiva.

5. Rudra in that form of a bull was furious at those sons of Viṣṇu who rushed at him. He kicked them with his hoofs and tore them with his horns.

6. When their limbs were split by Rudra, they swooned and lost their lives. They were immediately destroyed.

7. When they were killed Viṣṇu the foremost of the strong came out shouting loudly and hastened towards Śiva.

8. On seeing Śiva in the form of the bull going along after killing his sons, Viṣṇu hit him with divine arrows and missiles.

9. Then the infuriated Śiva, the highly powerful one in the form of a bull stood like a mountain and caught hold of all those missiles of Viṣṇu.

10. O sage, shouting furiously, lord Śiva in the form of a bull shook the three worlds terribly.

11. The lord leaped up suddenly and kicked the infuriated Viṣṇu who was deluded and could not realise him. The lord then tore him with his horns.

12. Unable to bear the onslaught, Viṣṇu deluded by Māyā was exhausted and utterly shattered.

13. When his pride fell off, Viṣṇu was dejected, and dispirited. He then realised that Śiva was sporting about in the form of a bull.

14. Then on realising that Śiva himself had come in the form of a Bull, Viṣṇu spoke in a shrill voice with drooping shoulders and palms joined in reverence.

Viṣṇu said :—

15. O lord of the gods, O ocean of mercy, O lord Śiva, I had been deluded by your Māyā and my mind had been confused.

16. O lord, I fought with you, Śiva. Taking pity on me, O lord, let this offence be excused.

Nandīśvara said:—

17. O sage, on hearing those piteous words of Viṣṇu, lord Śiva favourably disposed to his devotees spoke to Viṣṇu.

Śiva said :—

18. O Viṣṇu, O intelligent one, how is it that you did not know me? Why did you fight? Your intellect has completely been depraved.

19. Why don't you realise yourself as one whose exploit is dependent on me. You should not have indulged in sexual dalliance there. You should have refrained from all misdeeds.

20. Why should your intellect be subservient to lust? That you should indulge in dalliance with women does not behove you, O lord of gods. Remember the task of uplifting the universe.

Nandīśvara said :—

21. On hearing those words of Śiva that imparted knowledge Viṣṇu was ashamed of himself and then he spoke to lord Śiva respectfully.

Viṣṇu said :—

22. My discus is here. I shall take the discus and return to my region abiding by your order with reverence.

Nandīśvara said :—

23. On hearing the words of Viṣṇu, lord Śiva the protector of virtue in the guise of a bull, replied to Viṣṇu again.

24. You shall go away quickly from this place. You shall not delay, O Viṣṇu, this is my behest. Let your discus stay in this world itself.

25. I shall give you a discus more terrible than the sun at the time of dissolution and more efficacious than the words of Śiva.

26. After saying this Śiva created another blazing discus, as lustrous as the Kāla fire, for the destruction of the wicked.

27. He gave the discus, as lustruous as ten thousand fierce suns, to Viṣṇu, the great Ātman, the protector of the gods and the leading sages.

28. After securing another Sudarśana discus of more brilliance, Viṣṇu the foremost of intelligent gods spoke to the gods.

29. "O ye gods, you listen to my statement eagerly. You must act accordingly and immediately. It will be to your advantage.

30. There are many youthful maidens in the nether regions exquisitely dressed. Any one of you can go and indulge in sexual dalliance with them."

31. On hearing these words of Viṣṇu the valorous gods became desirous of entering the nether regions along with Viṣṇu.

32. Knowing their intention then, lord Siva angrily cursed all the eight[66] types of the gods.

Śiva said :—

33. "Excepting a quiescent sage and the Dānavas born of my parts whoever enters this place shall die in a trice."

34. After hearing these terrible words which are conducive to the increase of the benefit of human beings, the gods thus restrained by Rudra returned to their own abodes.

35. Thus Viṣṇu who was excessively indulgent in women was chastised by Śiva. O Vyāsa, he returned to heaven. The world attained normalcy.

36. Lord Śiva, favourably disposed towards his devotees, returned to his mountain after carrying out the task of the gods in the guise of a bull.

37. Thus the bull incarnation of Śiva that dispelled Viṣṇu's delusion and caused happiness to the three worlds, has been narrated.

38. This narrative is sacred. It dispels the harassment from enemies. It is conducive to the attainment of heaven, fame and longevity. It confers worldly pleasures and salvation to the good.

39. He who listens to this with devotion and narrates this with purity enjoys all pleasures here and attains salvation hereafter. So also is the case with him who reads or teaches this to intelligent men.

66. Amara mentions ten semi-divine beings viz. विद्याधर, अप्सरस्, यक्ष, रक्षस्, गन्धर्व, किन्नर, पिशाच, गुह्यक, सिद्ध and भूत। ŚP. mentions eight, without giving their names. It is not clear which two shall be excluded from the above list.

CHAPTER TWENTYFOUR

(*Pippalāda incarnation of Śiva*)

Nandīśvara said :—

1. O intelligent one, listen with very great pleasure to the Pippalāda incarnation of Śiva that is excellent and that inspires devotion.

2. Formerly there was a great brahmin and an excellent sage Dadhīci. He was born of Cyavana of Bhṛgu family. He was a great devotee of Śiva and very powerful.

3. In the fight with Kṣuva, Viṣṇu and other gods were defeated by this sage who had the support of Śiva and they were cursed.

4. He had a fortunate wife Suvarcā, who was very noble and chaste. The gods were cursed by her.

5. The great lord, an expert in different kinds of sports and extremely brilliant was born of her in the name of Pippalāda.

Sūta said :—

6. On hearing these wonderful words of Nandīśvara, the excellent sage Sanatkumāra spoke with palms joined in reverence and shoulders drooping down.

Sanatkumāra said :—

7. O Nandīśvara, O intelligent one, you are blessed in that you have assumed the form of Rudra himself. O dear, you are my excellent preceptor. This wonderful story has been narrated by you.

8. O son of Śilāda, from my father Brahmā, the account of the battle with Kṣuva and the defeat of Viṣṇu has already been heard by me. So also the curse has been heard by me.

9. Now, I was to hear about the curse that Suvarcā pronounced on the gods. Afterwards, I wish to hear the auspicious story of Pippalāda.

Sūta said:—

10. On hearing these auspicious words of the son of

Brahmā the delighted son of Śilāda remembered the lotus-like feet of Śiva and replied.

Nandīśvara said:—

11. O great sage, once Indra and other gods were defeated by the Daityas who had the support of the demon Vṛtra.

12. All the gods had formerly kept their respective weapons in the hermitage of Dadhīca. Hence they were immediately defeated.

13. Then the harassed gods and the sages along with Indra immediately went to Brahmā's region and narrated their distress to him.

14. On hearing the words of the gods Brahmā, the grandfather of the worlds, mentioned the details of what Tvaṣṭṛ was desirous of doing.

16. This Asura has been created by Tvaṣṭṛ by means of his penance in order to kill you. The name of that Asura is Vṛtra. He is of great brilliance and the leader of all Daityas.

16. You shall make such efforts as would ensure his death. O intelligent one, listen to the means thereof. For the sake of virtue I shall tell you the same.

17. There is a great sage Dadhīci of great penance and of full control of his sense-organs. After propitiating Śiva he secured the boon of adamantine bones formerly.

18. You all request for his bones. He will undoubtedly give them to you. Make the thunderbolt staff therewith and kill Vṛtra without hesitation.

Nandīśvara said :—

19. On hearing the words of Brahmā, Indra accompanied by his preceptor and other gods went immediately to the excellent hermitage of Dadhīci.

20. There Indra saw the sage in the company of Suvarcā. Along with the preceptor and other gods he humbly and respectfully bowed to him with palms joined in reverence.

21. On realising his intention the sage, the most excellent of scholars sent his wife Suvarcā to the inner apartments of the hermitage.

22. Then the king of gods, accompanied by the gods bent upon achieving his own object, and most efficient in polity spoke to the great sage.

Indra said :

23. All of us, the gods and the sages are oppressed by Tvaṣṭṛ. We seek refuge in you, worthy of refuge, a great devotee of Śiva and a liberal donor.

24. O brahmin, give us your bones of adamanatine strength. I shall make my thunderbolt with your love and kill the demon.

25. Thus requested, the sage fond of helping others meditated on lord Śiva and abandoned his body.

26. Immediately he reached Brahmā's region with his bondage of actions quashed. There was a shower of flowers and the people were agreeably surprised.

27. Indra then called the divine cow Surabhi to lick up the marrow etc. He directed Viśvākarman to make the weapon with the bones.

28. At his behest Viśvakarman made all the weapons with the sage's bones—very firm and adamantine—that had the brilliance of Śiva.

29. With his backbone he made the thunderbolt, arrow and the missile called Brahmaśiras. With the other bones he made many other weapons.

30. O sage, flourishing with Śiva's brilliance, the infuriated Indra lifted the thunderbolt and rushed against Vṛtra like Rudra rushing against the god of death.

31. Indra who was well prepared, cut off the peak-like head of Vṛtra with the thunderbolt forcefully.

32. There was great jubilation among the heaven-dwellers. O dear, the gods eulogised Indra. Showers of flowers fell on him.

33. O dear, thus this story of Vṛtra's slaughter is related to you as arising from the context. Now listen respectfully to the incarnation of Śiva as Pippalāda.

34. At the behest of her lord Suvarcā the chaste wife of the sage Dadhīci, the noble soul went to the inner apartments of the hermitage.

35. At the behest of her husband she finished her household duties and came there. The pitiable lady could not see her lord there.

36. After coming there and seeing the most inauspicious occurrence there, O excellent sage, the surprised Suvarcā spoke to the gods.

37. The chaste lady, on realising that all this was the action of the gods, became angry. The infuriated wife of the excellent sage, Suvarcā, cursed them.

Suvarcā said :—

38. "Ah! the gods are very wicked. They are covetous, stupid but very skiful in manipulating their own affairs. Let them all, inclusive of Indra, become beasts from today."

39. Suvarcā, a woman saint and the beloved wife of the sage cursed the gods inclusive of Indra thus.

40. That chaste lady desired to go to the worlds of her husband. With the sacred twigs, the noble lady prepared the funeral pyre.

41. Then a pleasant celestial voice urged by Śiva spoke to Suvarcā, consoling her.

The Celestial Voice said :—

42. O intelligent lady, do not carry out this calamitous task. Listen to my weighty words. The semen of the sage is in your womb. Develop it carefully.

43. O gentle lady, later on, you may do as you please. It is the command of Brahmā that a pregnant woman should not burn herself.

Nandīśvara said:—

44. O great sage, after saying this the celestial voice stopped. On hearing that voice the wife of the sage was surprised for a moment.

45. That great chaste lady, Suvarcā, desirous of attaining the world of her husband sat down and broke open her belly with a stone.

46. The foetus of the child of the great sage, of bril-

liant divine body, came out of her belly illuminating all the ten quarters.

47. O dear, it was the incarnation of Rudra himself born of the sage Dadhīci. He was competent to perform his divine sports. He therefore manifested himself.

48-49. On seeing her son of divine form, the beloved wife of the sage Suvarcā realised in her mind that it was the incarnation of Rudra himself. The great chaste lady became delighted, bowed to him and eulogised him. O great sage, that form of the child was impressed on her heart.

50. Suvarcā of pure vision, the mother, desirous of going to her husband's region, smilingly and lovingly spoke to her son.

Suvarcā said:—

51. O dear, O lord Śiva, O fortunate one, stay near this holy fig tree for a long time. Be the bestower of happiness to all.

52. Out of affection allow me to go to the region of my husband. Staying there along with my husband I shall meditate on you in the form of Rudra.

Nandīśvara said:—

53. After speaking thus to her son that chaste lady Suvarcā followed her husband by means of the great transcendental meditation.

54. O sage, thus the wife of Dadhīci was re-united with her husband. After reaching Śiva's region she served Śiva devotedly.

55. In the meantime the delighted gods inclusive of Indra, hurriedly came there along with the sages as though invited there.

56. Viṣṇu and Brahmā too, accompanied by their attendants came over there to see Śiva who had taken incarnation in the world through Suvarcā and Dadhīci.

57. On seeing him there, incarnated as the sage's son, they bowed to him with palms joined in reverence and made obeisances.

58. O excellent sage, there was great jubilation among

the gods. The Dundubhis were sounded and dancing girls danced joyously.

59. The sons of Gandharvas sang. Kinnaras and other players played on instruments. The gods showered flowers.

60. After consecrating the refulgent child and the fig tree who became the father of Rudra, Viṣṇu and other gods eulogised him again.

61. The delighted Brahmā named him Pippalāda. Viṣṇu and the gods said "O lord of the gods be pleased".

62. After saying this and making great jubilation, Brahmā, Viṣṇu and the gods went to their respective abodes.

63. Then Rudra, the great lord in the form of Pippalāda, performed a penance for a long time at the foot of the fig tree, with a desire to bestow benefit on the worlds.

64. As Pippalāda, following the convention of the world, performed the penance, a long time passed by.

CHAPTER TWENTYFIVE

(*The story of Pippalāda incarnation*)

Nandīśvara said :—

1. After arranging and establishing Dharma with a desire for its good foundation, lord Śiva performed great sports. O good sage, listen to that.

2. Once while going to the river Puṣpabhadrā[67] for his ablution, the great sage saw the beautiful youthful maiden Padmā, a part of Śivā herself.

3. Desirous of getting her, the sage traversing the world and an expert in following the established conventions went to the abode of king Anaraṇya, her father.

4. On seeing him, the awe-struck king of men bowed to him. Offering him Madhuparka[68] he worshipped him devotedly.

67. Not identified.
68. See P. 600 note.

5. The sage accepted everything with regard and requested for the hand of his daughter. Thereupon the king was unable to say anything. He was silent.

6. The sage repeated the request, saying "Give me your daughter devoutly. Otherwise I will reduce everything to ashes along with you."

7. O great sage, then all the people of the king were enveloped by the brilliance of Pippalāda, son of Dadhīci.

8. Then the king was much frightened and he lamented again and again. He gave his daughter Padmā, fully bedecked in ornaments to the old sage.

9. After marrying Padmā, the daughter of the king and a part of Śivā, the sage Pippalāda joyously took her to his hermitage.

10. After going to the hermitage the aged excellent sage stayed there with that woman. The sage was not too indulgent.

11. Then the daughter of Anaraṇya served the sage with devotion, in mind, word and deed, like Lakṣmī serving Viṣṇu.

12. Then the excellent sage Pippalāda, a part of Śiva, became a young man by means of his divine sport and sported with that young lady.

13. Ten noble sons, all of them great sons, were born to the sage. They were equal to their father and increased the pleasure of Padmā.

14. This is the sportive incarnation of Śiva the great lord. The excellent sage Pippalāda was the lord indulgent in different kinds of divine sports.

15. On seeing the harassment by the planet Saturn of every one irremediably, the sympathetic lord lovingly granted a boon to all the world.

16. "For sixteen years from birth no man will have that affliction. Similarly to the devotees of Śiva too. This word of mine is true.

17. If Saturn were to disregard my instruction and harass men, he will undoubtedly be reduced to ashes."

18. O dear, thus, afraid of him the excellent planet Saturn, though in aberration, does not afflict men at anytime.

19. Thus I have narrated to you the good story of the great sage Pippalāda who had assumed the form of a human being in the course of his divine sports. The story yields the fruit of all desires.

20. These three—Gādhi, Kauśika and the great sage Pippalāda quell the affliction of Śani on being remembered.

21-22. For the dissolution of the affliction of Saturn, the man who reads or listens devoutly to the story of Pippalāda along with that of Padmā attains all desires in this world.

23. Blessed indeed is the great sage, who was wise and a great devotee of Śiva. He was a favourite of good men. Lord Śiva named Pippalāda was his noble son.

24. This pious narrative is conducive to the attainment of heaven. It quells the adverse effects of the evil planets. O dear, it yields all desires and enhances devotion to Śiva.

CHAPTER TWENTYSIX

(*Śiva's incarnation as Vaiśyanātha*)

Nandīśvara said:—

1. O dear sage, listen to me. I shall tell you about Vaiśyanātha, the incarnation of Śiva, the supreme soul that yields great bliss.

2. Formerly, in Nandigrāma[69] there was a prostitute known as Mahānandā. She was very beautiful and a devotee of Śiva.

3. She was very prosperous, rich and brilliant. She was bedecked in gems of different kinds. She was voluptuous in love.

4. She was an adept in all lores of music. She was delightful to all. Queens and kings were delighted by her songs.

69. Nandigrāma seems to be identical with Nandagaon in Mathurāmaṇḍala.

5. She always worshipped Śiva and Pārvatī with great joy. She was interested in recounting the names of Śiva. She used to wear ashes and Rudrākṣa.

6. After worshipping Śiva, the lord of the universe she used to dance with great devotion and sing the great glory of Śiva.

7. She kept a monkey and a cock which she decorated with Rudrākṣas. She made them dance singing herself and clapping her hands.

8. On seeing them dance, she, engrossed in devotion to Śiva, used to laugh lovingly along with her friends and attendants.

9. The monkey, as a result of her instruction, danced before her, like a boy bedecked in Rudrākṣas as ear-rings, and shoulderlets.

10. The cock too was bedecked in Rudrākṣa tied round its tuft. It too danced along with the monkey delighting the onlookers.

11. Thus that prostitute indulging in these delightful pranks and pursuing devotional service to Śiva was very happy always.

12. O excellent sage, a long time thus elapsed when she was quite happy performing her devotional service to Śiva.

13. Once Śiva assumed the form of a merchant and visited her house to test her. He had assumed the auspicious form of a devotee.

14. His forehead was marked with Tripuṇḍra. He wore Rudrākṣa as ornaments. He was interested in recounting the names of Śiva. He was clad as a devotee of Śiva. He wore matted locks of hair.

15. He had smeared ashes all over his body. Round his wrist was tied an excellent bangle set with gems.

16. The beautiful prostitute worshipped and welcomed the visitor with great joy. She made him sit with great respect.

17. On seeing the excellent bangle round his wrist she coveted the same. In great surprise she said.

Mahānandā said :—

18. This bangle set with great gems around your arm captivates my mind. It is worthy of being an ornament of a celestial damsel.

Nandīśvara said :—

19. On seeing that she wished for the bangle set with nine gems, the liberal-minded merchant spoke smilingly.

Vaiśyanātha said :—

20. If your mind wishes for this excellent gemset ornament you can have it with pleasure. But what is the price you are willing to pay?

The prostitute said :—

21. We are prostitutes flirting here and there and not chaste ladies. Undoubtedly the regular practice observed in our family is harlotry.

22. If I take the bangle from you I shall be your wife for three full days and nights.

The merchant said :—

23. O beloved harlot, if your words are true, let it be as you say. I shall give you the gemset bangle. Be my wife for three days and nights.

24. In this deal the witnesses are the moon and the sun. Repeat three times "True" and touch my heart, O beloved.

The prostitute said ·—

35. O lord, I shall be your wife for three days and carry out all wifely duties. This is true. This is undoubtedly true.

Nandīśvara said:—

26. After repeating this for three times, with the moon and the sun as witnesses, Mahānandā touched his heart with pleasure.

27. After giving her the gemset bangle that merchant handed to her a gemset phallic image and spoke thus.

The merchant said :—

28. O my beloved, this gemset phallic image is very dear to me. It shall be well-preserved strenuously and in secret by you.

Nandīśvara said:—

29. She said "Let it be so" and took the gemset phallic image. She kept it in the middle of the dancing platform and entered the house.

30. During the night she had her sexual union with the merchant who behaved like a libertine. She then went to sleep on the couch brilliant with a soft bed.

31. O sage, then at midnight, at the will of the lordly merchant, suddenly there arose a fire[70] in the middle of the dancing platform.

32. The blazing fire helped by a forceful wind enveloped the dancing platform all of a sudden.

33. When the platform was burning the prostitute got up suddenly in her bewilderment and let the monkey free untying it.

34. Freed from the bondage the monkey in its fear ran here and there along with the cock and scattered sparks of fire.

35. On seeing the phallic image burnt along with the pillar and smashed utterly, the prostitute and the merchant felt endless distress.

36. On seeing the phallic image as it were his very soul burnt, the lordly merchant desired to end his life in order to know her mentality.

37. In great despair and sorrow the merchant told her in grief. Lord Śiva who had assumed a human body just for pleasure indulged in different sports.

38. "O my beloved, when the phallic image is smashed and burnt I do not desire to live. I am telling you the truth. There is no doubt in this.

39. O gentle lady, prepare a pyre for me immediately through your servants. With my mind fixed in Śiva, I shall enter the fire.

70. Read वह्नि: for वाणी in the printed Skt. text.

40. Even if Brahmā, Indra, Viṣṇu and others were to prevent me, O gentle lady, I shall enter the fire this moment and shall forsake my life."

Nandīśvara said:—

41. On realising his tenacious decision the harlot was much distressed. Outside her house she caused the pyre to be made through her servants.

42. Then the merchant who was only Śiva himself went round the blazing fire. Desirous of knowing her intentions he entered the fire firmly.

43. O excellent sage, on seeing him enter the pyre, the harlot was dismayed. The youthful maiden sympathised with him.

44. The miserable harlot remembered the sacred vow and said piteously glancing at all her kinsmen.

Mahānandā said :—

45. Taking the gemset bangle I had taken the pledge that I shall be the avowed wife of this merchant for three days.

46 This merchant, the avowed Śaivite, died of my activities. Hence I shall enter fire along with him.

47. Truthful preceptors have ordained that a wife shall observe her duty. If I do likewise my truthfulness will not be marred.

48. Abiding by truth is a great virtue. Great goal can be attained through truth. Heaven and liberation can be achieved through truth. Everything is founded on truth.

Nandīśvara said :—

49. Although prevented by her kinsmen the harlot was obstinate in her resolve. The woman eager in the attainment of Satyaloka decided on giving up her life.

50. She gifted away her property to leading brahmins. She meditated on Sadāśiva. She circumambulated the fire thrice and stood ready to enter it.

51. As she was going to jump in the fire with her

mind fixed in his feet, Śiva, the soul of the universe, appeared in front and stopped her.

52. On seeing the three-eyed lord of the gods, decorated by the moon's digit, and as brilliant as crores of moons, suns and fires she stood as if stunned and frightened.

53. The lord caught hold of the hands of the frightened and agitated lady, stunned, trembling and shedding tears. He consoled her and spoke.

Siva said :—

54. It is to test your truthfulness, piety, courage and steady devotion to me that I came near you assuming the form of a merchant.

55. With my magic I produced the blazing fire and burnt your dancing platform. After burning the gemset phallic image I entered fire myself.

56. But you remembered the promise and entered the fire along with me. Hence I shall give you such pleasures as are inaccessible to gods.

57. O beautiful lady of good hips, whatever you wish I shall give you. I am delighted by your devotion. There is nothing which cannot be given to you.

Nandīśvara said:—

58. When Śiva, lord of Parvatī, favourably disposed to his devotees said thus, the harlot Mahānandā replied to Śiva.

The prostitute said :—

59. I have no desire for enjoyment on the earth, in the heaven or in the nether worlds. I do not desire anything except the touch of your lotus-like feet.

60. My servants, my maids and my kinsmen are interested in seeing you. They have dedicated everything to you.

61. Take them all along with me to your great region and quash the terrible fear of rebirth. Obeisance be to you.

Nandīśvara said :—

62. Appreciating her words, the great Śiva took all of them to his great region.

63. Thus I have described to you the great incarnation of Vaiśyanātha. It was pleasing to Mahānandā. It yields great bliss to devotees.

64. This narrative is great holy and divine. It grants desires to good men immediately. This story of the incarnation of Śiva as the lordly merchant is the source of great happiness. It is wonderful.

65. He who listens to this story with devotion and narrates it with purity never swerves from his duties. He attains salvation hereafter.

CHAPTER TWENTYSEVEN

(The incarnation of Dvijeśvara)[71]

Nandīśvara said :—

1. O dear, listen, I shall expound to you the incarnation of Śiva the great soul as Dvijeśvara (a leading Brahmin) along with Śiva. It is pleasing to the good.

2-3. O dear, I have already described to you the excellent king Bhadrāyu whom Śiva blessed in the form of a bull. In order to test his steadfastness and piety the lord manifested himself again in the form of a leading brahmin. I shall mention that same story.

4. Conquering the enemies through the power of Ṛṣabha in battle, Bhadrāyu attained the throne, O dear.

5. O brahmin, the chaste lady Kīrtimālinī, daughter of Candrāṅgada and Sīmantinī, became his wife.

6. O sage, once after the advent of spring, the king Bhadrāyu entered a thick forest along with his beloved queen, for sport.

7. In that beautiful forest, the king sported about along with his beloved who protected those who sought refuge in her.

71. This Chapter has a close resemblance with the second canto of Kālidāsa's Raghuvaṁśa.

8. Then, in order to test his steadfastness and piety, lord Śiva carried out his sports there itself along with Śivā.

9. Śiva and Śivā in their own divine sports assumed the form of a brahmin couple and created an illusory tiger with their Māyā.

10. Not far from the place where the king stood, they began running in great fright on being pursued by the tiger. They cried and shouted too.

11. O dear, the king Bhadrāyu, the leading Kṣatriya worthy of being sought refuge in, saw both of them highly distressed and lamenting.

12. O leading sage, the illusory brahmin couple, extremely terrified, spoke to the king Bhadrāyu.

The brahmin couple said :—

13. O great king, O foremost of the knowers of virtue save us both. O great lord, this tiger is rushing on in order to devour us.

14. This beast of prey is like the god of death. It is terrifying to all living beings. Knower of virtue that you are save us before it pounces on us and devours us.

Nandiśvara said:—

15-16. After hearing the lamentation of the pair, the great king of great heroism immediately took up his bow, but the rushing tiger of Māyic origin, seized the brahmin's wife.

17. The terrible tiger grasped the woman even as she was lamenting—"O lord, O husband, O Śiva, O, preceptor of the universe."

18. The king struck the tiger with sharp arrows ; but it was not at all affected by them. It stood like a lofty mountain, which is not affected by showers.

19. The powerful tiger, not at all pained by the missiles of the king, seized the woman forcibly and ran away in a hurry.

20. On seeing his wife seized by the tiger, the brahmin was much bewildered and following the way of the world cried again and again.

21. After crying for some time that brahmin who was

lord Himself wielding his Māyā, spoke to the king Bhadrāyu dispelling his arrogance.

Dvijeśvara said:—

22. O king, where are your great weapons ? Where is your great bow that professes to protect ? Where is your strength of ten or twelve thousand great elephants ?

23. Of what avail is your sword ? Your conch ? Of what avail is your learning in the lores of mantras and missiles ? Of what avail is your might ? Of what avail is the strength of your great missiles ?

24. All these have become futile, for you are incompetent to meet the onslaught of wild animals.

25. The greatest duty of a Kṣatriya is the protection from injury. When that virtue hereditarily practised in your family is lost, of what avail is your life ?[72]

26. Kings protect the distressed people who seek refuge in them with their very lives and assets. They are the knowers of virtue. Without that they are like a dead body.

27. Better death than life that does not protect the distressed. A mendicant is better than a rich householder who does not possess charitable nature.

28. Better to swallow poison or enter fire than cease to protect the oppressed, the helpless and the poor.

Nandīśvara said:—

29. On hearing his lamentation and the decrial of his prowess, the king thought within himself thus—

30. "Alas, my manliness is lost today due to the adverse fate. Today my fame has been quashed. Great sin has been acquired.

31. The hereditary virtue has been smothered. I am unfortunate and confused in mind. Certainly my riches, my kingdom, my longevity will dwindle.

32. By surrendering my own life, lovable though it is, I shall make this brahmin free from grief, this brahmin whose wife has been seized by the tiger and who is pained extremely."

72. Compare Raghu. II. 53.

33. Having decided thus in his mind that excellent king Bhadrāyu fell at his feet and spoke to him in conciliatory tone.

Bhadrāyu said:—

34. O Brahmin, I am a base Kṣatriya bereft of strength. You take pity on me. O intelligent one, do not grieve. I shall give you what you desire.

35. This kingdom, this queen, this body of mine, everything is subservient to you. What is the greatest thing that you desire ?

The Brahmin said:—

36. What can a blind man do with a mirror ? Of what avail is a house to him who lives on alms? What can a fool do with a book ? Of what avail is wealth to him who is bereft of his wife ?

37. Hence I who am not satiated with the enjoyment of pleasures but I whose wife is snatched away desire your crowned queen. Let her be given to me.

Bhadrāyu said:—

38. I can give all my assets to the extent of the earth, my kingdom, horses and elephants and even my body to anyone but never can I give away my wife.

39 The sin that accrues by indulging in sexual intercourse with another man's wife cannot be wiped off even by hundreds of expiatory rites.

The Brahmin said :—

40. Let it be the terrible sin of the slaughter of a brahmin; let it be the sin of sipping wine, I shall quell it with my power of penance. What then the sin of enjoying another man's wife?

41. Hence give me your wife. I have no other desire. Certainly you will go to hell by your inability to protect the oppressed.

Nandīśvara said:—

42. At the words of the brahmin, the frightened king

thought to himself, "It is a sin to withhold protection. It is proper under the circumstance to give away my wife."

43. Hence I shall give my wife to this deserving brahmin and escape sin. Immediately thereafter I shall enter fire. My fame then shall be known."

44. After deciding mentally like this, he kindled a blazing fire. He called the brahmin and gifted away his wife with water.

45. He took the ceremonial bath and became pure. He bowed to gods went round the fire thrice and meditated on Śiva with pure mind.

46. He was just to fall into the fire with his mind fixed at the feet of Śiva, the lord of the universe when Dvijeśvara revealed himself and stayed him.

47-49. The king saw in front of him the five-faced, the three-eyed lord with the Pināka in his hand, bedecked by the digit of the moon, with hanging matted hair shedding tawny lustre, having the brilliance of a crore of midday blazing suns, white as the lotus stalk fibre, wearing the hide of the elephant, with his head drenched by the waves of Gaṅgā, having the necklaces of great serpents, bedecked in coronet, waistband, shoulderlet and shining bangles, holding in his hands, the trident, the sword, the missile Khaṭvāṅga, the dagger, the shield, the deer, the mystic sign of protection, the eight articles of worship and the Pināka, seated on his bull and blue-necked.

50. Then from the sky divine showers of flowers fell. The divine instruments were played. The celestial damsels sang and danced.

51. Viṣṇu, Brahmā, Indra and other gods excluding Nārada and other sages too came there eulogising.

52. While the king was watching with palms joined in humility and devotion, there was great jubilation that enhanced devotional feelings.

53. The vision of the lord increased his pleasure. The incessant tear-drops smeared his body. He had horripilation and choked throat. With palms joined in reverence, he eulogised the lord.

54. The supreme lord, the storehouse of mercy and

his consort Pārvatī were very much delighted. The lord then spoke to him thus.

55. "O king, I am satisfied with your devotion more than your piety. Mention the boon that you as well as your wife wish to choose. I shall undoubtedly give it to you.

56. It was to test your feelings and emotions that I assumed the form of a brahmin and approached you. She who was seized by the tiger is the goddess Śivā herself.

57. It was an illusory tiger which could not be hit by your arrows. I wanted to test your courage by demanding your wife.

58. On hearing the words of the lord, the king Bhadrāyu eulogised and bowed to the lord with bent head.

Bhadrāyu said :—

59. O lord, this alone is a great boon that you became visible to me scarched by the sun of worldly existence.

60. O lord, since out of pity you wish to accord me a boon, I choose it as a great devotee[73] does from his lord, the granter of boons.

61-62. O great god, my father Vajrabāhu with his wife, O lord, I a servant at your feet, along with my wife, the Vaiśya Padmākara and his son Sanaya, O great lord, make all of us residents near you.

Nandīśvara said :—

63. Then the queen, his wife, Kīrtimālinī propitiated Śiva with devotion and requested for an excellent boon.

The queen said :—

64. O supreme God, Candrāṅgada my father and Sīmantinī my mother, I request the two to be joyously staying near you for ever.

Nandīśvara said :—

65. The delighted lord of Gaurī, favourably disposed to his devotees said—"Let it be so" and granted them the boon they desired and then vanished in a moment.

73. Read भक्तो for त्यक्तो in the printed Skt. text.

66. Acquiring the grace of the trident-bearing lord, Bhadrāyu, enjoyed several pleasures lovingly in the company of Kīrtimālinī.

67. Unimpeded in the exercise of his power he ruled the kingdom for ten thousand years. Then he entrusted his son with the kingdom and went to Śiva's presence.

68. The king Candrāṅgada and the queen Sīmantinī devoutly worshipped Śiva and attained his feet.

69. Thus the great incarnation of lord Śiva as Dvijeśvara has been described by me. It was the bestower of great bliss on Bhadrāyu.

70. He who reads or listens to this holy narrative of Dvijeśa incarnation of Śiva of pious fame, goes to Śiva's region.

71. He who listens to this every day or narrates this with attentive mind does not swerve from his duty and attains salvation hereafter.

CHAPTER TWENTYEIGHT

(*Śiva's incarnation as Yatinātha haṁsa*)

Nandīśvara said :—

1. O intelligent sage, listen. I shall explain the incarnation of great bliss named Yatinātha, of Śiva the supreme soul.

2. O great sage, on the mountain Arbuda[74] there lived a hunter Āhuka of Bhilla tribe.

3. His wife Āhukā observed some good rites. Both of them were great devotees of Śiva and worshipped Śiva.

4. O sage, once this Bhilla who was always devoted to Śiva went far into the forest for fetching food for his wife.

5. In the meantime towards the evening, Śiva assumed the guise of an ascetic and came to his house to test him

74. It can be identified with the present Abu, a sacred hill of the Western India, lying in the Sirohi state of Rajaputana.

6. The lord of the house that intelligent man too came back then and lovingly worshipped the leading ascetic.

7. In order to test his feelings, Śiva in the guise of an ascetic, indulging in great sports lovingly said to him in a piteous tone.

Yatinātha said :—

8. O Bhilla, give me some place here to stay today. I shall by all means leave in the next morning, you will be blessed for ever.

Bhilla said :—

9. O lord, what you say is true. But please listen to me. The room is not spacious enough to hold us all together.

Nandīśvara said :—

10. Thus addressed, the ascetic wanted to leave. By that time, considering the trend of thought of her husband the Bhillī said.

11. O lord, give him room to stay. Do not turn out a guest. Consider the duty of a householder or virtue will be affected.

12. You stay in the house along with the ascetic. I shall remain outside with immense weapons.

Nandīśvara said :—

13. On hearing the virtuous and auspicious words of his wife, the Bhilla thought thus.

14. "How can I stay in the house after keeping my wife out. It will be sinful on my part if the ascetic goes elsewhere.

15. Neither of the two courses is proper for a householder. What is destined to happen will surely happen. I shall stay outside."

16. After thinking thus and insisting on it, he kept both of them within the house joyously, himself stayed outside the house keeping all the weapons beside him.

17. During the night the cruel beasts of prey tormented him. He too strenuously withstood them to the extent of his ability.

18. Thus fighting strenuously and although very strong, the Bhilla was devoured by the beasts of prey which seized him forcibly, as though incited by his own adverse fate.

19. Getting up in the morning the ascetic saw the Bhilla of the forest devoured by the beasts of prey. He felt much dejected at it.

20. Although the Bhilli too was distressed, she suppressed her sorrow on seeing the ascetic miserable and spoke thus.

Bhilli said :—

21. O ascetic, why are you sorry? What has happened is for good. Blessed and contented is he since the death has happened in this manner.

22. O ascetic, reducing myself to ashes, I too shall follow him. Be pleased to arrange for the pyre. This is the eternal duty of women.

23. On hearing her words which he thought to be proper, the ascetic arranged the pyre. She entered the pyre dutifully.

24. In the meantime Śiva himself appeared before her and spoke praising her lovingly "O blessed lady, O blessed lady."

Śiva said :—

25. O sinless lady, mention the boon you wish to have. I am pleased with your conduct. There is nothing which cannot be granted to you. I am utterly subservient to you.

Nandīśvara said :—

26. On hearing the words of Śiva yielding the greatest bliss she felt the highest pleasure. She did not remember anything.

27. On seeing her in that state, Śiva was much delighted. He asked her again to mention the boon she wished to have.

Śiva said :—

28. This ascetic who is in my own form will assume

the form of a swan in the next birth. He will lovingly unite both of you.

29. This Bhilla will be born as Nala, the son of Vīrasena, in the excellent city of Niṣadha.[75] There is no doubt in this.

30. You will be born in the illustrious city of Vidarbha[76] as the daughter of king Bhīma. You will be famous as Damayantī endowed with all good qualities.

31. After coming together you will enjoy royal pleasures. You will attain salvation too, inaccessible even to leading Yogins.

Nandīśvara said:—

32. After saying this, Śiva assumed the form of phallic image. He became stationary. He is thereafter remembered as Acaleśa.

33. O dear, the Bhilla Āhuka was born as the son of Vīrasena in the city of Niṣadha. He was the great king Nala.

34. That great Bhillī, Āhukā was born as the daughter of king Bhīma in the city of Vidarbha. She became famous as Damayantī.

35. Śiva in the form of Yatinātha was born as a swan. He managed the marriage of Damayantī with Nala.

36. It was due to the merit accruing from hospitality that lord Śiva gave them pleasure after assuming the form of a swan.

37. The incarnation of Śiva as the swan adept in the art of intelligence, was the bestower of great bliss to Damayantī as well as to Nala.

38. This great and holy narrative of Śiva's incarnation of illustrious fame as swan is wonderful and indeed the bestower of salvation

39. He who narrates or listens to the auspicious story of incarnation of Yatinatha haṁsa, attains the greatest goal.

75. The city of Niṣadha or Naiṣadha associated with King Nala can be identified with Nalapura, modern Narwar situated on the river Kālisindhu to the south-west of Gwalior.

76. The capital of Vidarbha is placed in Mahārāṣṭra. It is the same as Kuṇḍinpur modern Beder to the east of Amarāvatī in Berar.

40. The story is faultless, bestower of the fruits of all desires and very excellent. It is conducive to the attainment of heaven, fame and longevity. It enhances devotion.*

41. After hearing this narrative of Śiva in the forms of an ascetic and a swan, the hearer enjoys all pleasures here and goes to Śiva's abode hereafter.

CHAPTER TWENTYNINE

(*The incarnation of Śiva as Kṛṣṇadarśana*)

Nandīśvara said:—

1. O Sanatkumāra, listen to the description of the great incarnation of Śiva, the excellent Kṛṣṇadarśana who gave perfect wisdom to Nabhaga.

2. Ikṣvāku and others were the sons of Śrāddhadeva[77] of whom Nabhaga, was the ninth. His son was Nābhaga.

3. Ambarīṣa was his son who was a devotee of Viṣṇu with whom the sage Durvāsas was much pleased due to his devotion for Brahmins.

4. O sage, the grandfather of Ambarīṣa was Nabhaga to whom Śiva imparted perfect knowledge. Listen to his story.

5. Nabhaga the son of Manu, highly intelligent, and with perfect control of his sense-organs stayed in the abode of his preceptors for studies for a long time.

6. During this interval Ikṣvāku and other sons had their due shares in the property without leaving any share for Nabhaga.

7. At the behest of their father, the shrewd sons took their shares and enjoyed the kingdom with out any misery. They were fortunate.

77. According to this Purāṇa, Śrāddhadeva had several sons, Ikṣvāku and others, of whom Nabhaga was the ninth. Nabhaga had a son named Nābhaga. The latter had a son named Ambarīṣa. Pargiter omits Śrāddhadeva and Nabhaga and mentions Nābhāga instead of Nābhaga as the father of Ambarīṣa.

8. After learning the Vedas with their sections and sub-sections, in due course, the Brahmacārin Nabhga returned.

9. O sage, on seeing his brothers Ikṣvāku and others having taken their shares, Nabhaga desirous of his share told them affectionately.

Nabhaga said:—

10. O my brothers you have taken your shares duly without leaving anything for me. I have now come for my share. Please give me mine.

11. Then we had forgotten to allow your share. We shall certainly do it now. Our father is your share. Take him.

12. On hearing the words of his brothers Nabhaga was surprised. He approached his father and said.

Nabhaga said:—

13. O father, my brothers have taken their shares leaving me out. I had been to the preceptor's abode for study as a student.

14. When I returned I asked them to allot my share; they replied that you are my share. I have now come for that purpose.

Nandīśvara said:—

15. O sage, on hearing his words, his father Śrāddhadeva was surprised. He consoled his son who was devoted to truth and virtue.

Manu said:—

16. O dear, do not pay heed to what they said. It was only to deceive you. I am not a share by any means, an instrument of enjoyment.

17. Still since I have been given as a share by the deceitful persons I shall tell you the means of livelihood. Hear attentively.

18. The intelligent Āṅgirasa brahmins are performing a sacrifice. Every sixth day the rites are marred.

19. O wise Nabhaga, you go there and praise them.

Recite two Vaiśvadeva sūkatas there. That sacrifice will then become perfect.

20. As soon as the sacrifice is concluded those Brāhmins going heavenwards will give you delightedly the wealth left over in the sacrifice.

Nandīśvara said:—

21. On hearing the words of his father, Nabhaga who considered truth as virtue went eagerly where the excellent sacrifice was on.

22. O sage, in that sacrifice during the diurnal rites the intelligent son of Manu recited two Vaiśvadeva sūktas clearly.

23. When the sacrifice was concluded the Āṅgirasa brahmins gave him the wealth left after the sacrifice.

24. Realising that he was taking the wealth left after the sacrifice, Śiva of divine sports manifested himself all of a sudden.

25. He was beautiul in every limb, a glorious Puruṣa Kṛṣṇadarśana. It was to survey his emotional reaction and to bestow on him the perfect knowledge as his share that the lord manifested himself.

26. Lord Śiva desirous of testing Nabhaga the son of Manu approached from north and said.

Śiva said :—

27. O man, who are you that take away my assets and wealth? Who has sent you here? Tell me the whole truth.

Nandīśvara said :—

28. On heaving his words, O dear, the poet Nabhaga, son of Manu humbly replied to the Puruṣa Kṛṣṇadarśana.

Nabhaga said:—

29. This wealth of the sacrifice has been given to me by the sages. Why do you, O Kṛṣṇadarsana prevent me from taking it.

Nandīśvara said:—

30. On hearing these truthful words uttered by Nabhaga, the delighted puruṣa Kṛṣṇadarśana spoke.

Kṛṣṇadarśana said:—

31. O dear, in our dispute the ultimate authority is your father. Go to him and ask him. What he says will be true and final.

Nandīśvara said:—

32. On hearing his words, the wise Nabhaga son of Manu, approached his father anxiously, O sage, and asked him about what he said.

33. On hearing what his son said, Manu Śrāddhadeva remembered the lotus-like feet of Śiva and after recollecting spoke to him.

Manu said:—

34. O dear, listen to my words : that Puruṣa is lord Śiva. Every object is his and particularly what is obtained from the sacrifice.

35. That what is left over after the sacrifice is Śiva's share. This argument is current among some intelligent people due to his will.

36. Undoubtedly lord Śiva deserves everything. What then of the wealth left over in a sacrifice ? More depends on the lord's wish.

37. O Nabhaga, the lord has come in that form in order to bless you. Go there. Propitiate him properly.

38. Request him to forgive your fault. Bow to him well and eulogise him. That Śiva alone is the lord of all, the lord of sacrifice, the lord of everything.

39. Viṣṇu, Brahmā and other gods, Siddhas and the sages, O dear, are competent in their respective duties only due to his blessings.

40. O foremost of my sons, go there quickly. Do not delay. Propitiate the great god, the lord of all by every means.

Nandīśvara said :—

41-42. After saying this, Manu Śrāddhadeva, sent his son immediately to Śiva. After approaching him and bowing to him with palms joined in reverence and head bent down, the delighted Nabhaga of great intellect spoke to him humbly.

Nabhaga said:—

43. O lord, my father says that whatever there is in the three worlds is yours to be sure. What then about the wealth left over in a sacrifice ?

44. O lord, what I said before was done in error and ignorance. Please forgive the same. I propitiate you with my head bent down.

45. After saying this, Nabhaga of dejected mind, eulogised lord Śiva Kṛṣṇadarśana with palms joined in reverence and with his head bent down.

46. The pure-souled Śrāddhadeva too with head bent and palms joined eulogised the lord and requested him to forgive his fault.

47. In the meantime, Viṣṇu, Brahmā, Indra and the gods, Siddhas and the sages came there.

48. They were jubilant. They joined their palms in reverence. With great devotion they severally bowed down and eulogised.

49. Then the delighted Rudra, Kṛṣṇadarśana glanced at them with sympathetic eyes and smilingly spoke to Nabhaga.

Kṛṣṇadarśana said :—

50. What your father said is virtuous and true. You too spoke the truth. Hence you are good. There is no doubt in this.

51. Hence I am delighted with your holy rites. Sympathetically I am conferring on you the eternal Brahman, the perfect knowledge.

52. Be great and wise, O Nabhaga, along with the brahmins immediately. Take all this wealth granted by me out of compassion.

53. O intelligent one, enjoy all pleasures without any aberration. By my grace you will attain the good goal along with the brahmin sacrificers.

Nandīśvara said :—

54. O dear, after saying this, lord Śiva, favourably disposed to truth, vanished there itself even as all were watching.

55. Viṣṇu, Brahmā, the gods and all others, O excellent sage, went to their respective abodes after joyously bowing to that direction.

56. Śrāddhadeva too, accompanied by his son, went joyously to his abode. After enjoying extensive pleasures he went to Śiva's city in the end.

57. Thus, O Brahmin, the incarnation of Śiva, named Kṛṣṇadarśana, bestower of bliss on Nabhaga, has been narrated to you.

58. This narrative is holy and conducive to worldly enjoyment. It grants salvation to the good. It yields the fruits of desires to those who read and listen to it.

59. The intelligent man who remembers this narrative both in the morning and in the evening becomes wise and knower of mantras. He attains the greatest goal in the end.

CHAPTER THIRTY

(*The incarnation of Śiva as Avadhūteśvara*)

Nandīśvara said :—

1. O son of Brahmā, listen to the first incarnation of the great lord, named Avadhūteśvara, who dispelled the arrogance of Indra.

2. O sage, formerly Indra accompanied by Bṛhaspati and the other gods went to Kailāsa in order to see Śiva.

3-4. On knowing that Bṛhaspati and Indra were coming and in order to test their mind in their eagerness to see him, the lord indulging in different kinds of sports assumed the form of an Avadhūta. He was naked. He looked fierce and had the lustre of blazing fire.

5. The Avadhūta, the goal of the good, blocked their way. He stood there with matted hair hanging loosely and the whole feature shining brilliantly.

6. Passing that way towards Śiva, Bṛhaspati and Indra saw the gigantic figure of wonderful features on the way.

7. Without knowing that the Puruṣa was Śiva himself, O sage, Indra who was arrogant due to his authority asked him as he stood in his way.

Indra said :—

8. Who are you? Whence have you come in this form of a naked Avadhūta? What is your true name? Tell me quickly and factually.

9. Is Śiva in his abode? Or has he gone out? I am now going to see him along with my preceptor and the gods.

Nandīśvara said :—

10. When asked by Indra that Puruṣa who was lord Śiva himself who had taken that body sportively in order to quell his arrogance did not say anything.

11. Indra asked him again; but Śiva whose ways are unknown, who was in the naked form and who was the creator of fanciful things did not say anything.

12. Again Indra, the lord of heaven and the master of the three worlds, asked him. The great Yogin of great sports remained silent.

13. Though asked by Indra again and again thus, lord Śiva remained silent desirous of quelling the arrogance of Indra.

14. Then the lord of the gods proud of his suzerainty over the three worlds became furious and said rebuking the lord having matted hair.

Indra said :—

15. O you fool, even though I am asking, you are not giving me any answer. Hence I am going so kill you with my thunderbolt. O wicked fellow, who is there to protect you?

16. After saying this and staring at him in fury Indra raised his thunderbolt in order to kill the naked person.

17. On seeing Indra lifting up the thunderbolt, Śiva made his hand stunned.

18. Then that Puruṣa, furious and terrific, with terrible eyes, blazed with his brilliance as though he would burn everything.

19. The lord of Śacī burnt within himself due to the anger resulting from the benumbed state of his hand like a serpent whose fury had been curbed by a magical formula.

20. On seeing the Puruṣa blazing thus in his own brilliance Bṛhaspati knew him to be Śiva and bowed to him soon.

21. Bṛhaspati of liberal mind kept his palms joined together and prostrated on the ground like a staff and eulogised him with devotion.

Bṛhaspati said : -

22. O great god, lord of the gods, favourably disposed towards those who seek refuge in you, O lord of Gaurī, be pleased. O lord of all, obeisance be to you.

23. Even Brahmā, Viṣṇu and others are all deluded by your Māyā. They do not know you really. If at all they know, it is only by your blessings.

Nandīśvara said :—

24. After eulogising lord Śiva, Bṛhaspati made Indra fall at his feet.

25. O dear, then the liberal-minded preceptor of the gods, Bṛhaspati, the intelligent one, bowed humbly and spoke thus.

Bṛhaspati said :—

26. O great god, lord of the distressed, please raise me up, who have fallen at your feet. Do not be furious. Be kind and loving.

27. O great god, be satisfied. Save Indra who has sought refuge in you. Fire originating from your eye in the forehead is coming out.

Nandīśvara said :—

28. On hearing the words of Bṛhaspati, the lord in the form of Avadhūta, the ocean of mercy, indulging in good sports, laughingly said.

Avadhūta said :—

29. How can I withhold the fire that has come out of

my eye due to anger? How can a serpent take up a slough that has been cast off.

Nandīśvara said :—

30. On hearing these words of Śiva, Bṛhaspati with his mind agitated due to fright spoke again with palms joined in reverence.

Bṛhaspati said :—

31. O lord, devotees are always to be pitied. O Śiva, thus make your name Bhaktavatsala true.

32. O lord of the gods, it behoves you to cast off this fire elsewhere. Please lift up Indra since you are the uplifter of all devotees.

Nandīśvara said :—

33. Thus requested by Bṛhaspati, Śiva who bore the name of Bhaktavatsala, the delighted soul and the dispeller of the distress of those who bow down, replied.

Śiva said :—

34. O preceptor of the gods, I am pleased with you. I shall grant you excellent boon. You will be famous as 'Jīva' because you have gifted life to Indra.

35. I shall cast off this fire which has come out of the eye in my forehead, and which is unbearable to the gods, so that it will not afflict Indra.

Nandīśvara said :—

36. After saying this he took the wonderful fire, originating from his eye in the forehead in his hand and cast it off into the briny sea.[78]

37. Then that fire originating from the eye in the forehead of Śiva and cast off into the briny sea became a boy immediately.

38. He became the lord of Asuras known as Jalandhara and Sindhuputra (Son of the Sea). At the request of the gods, lord Śiva slew him.

78. It refers to the briny ocean lying to the west of Bhārata.

39. After carrying out this task Śiva, the benefactor of the worlds in the form of Avadhūta, vanished from there.

40. The gods became happy and fearless. Bṛhaspati and Indra became free from terror and attained supreme happiness.

41. After seeing the lord for which they had come there, Bṛhaspati and Indra returned to their respective abodes joyous and contented.

42. Thus the incarnation Avadhūteśvara of lord Śiva has been narrated by me. It yields the highest bliss and punishes the wicked.

43. This narrative is faultless and conducive to heaven and fame. It yields worldly pleasures and salvation. It is divine and it gives the fruits of all desires.

44. He who listens to this or narrates this with attentive mind enjoys all pleasures and attains the goal of Śiva in the end.

CHAPTER THIRTYONE

(*The incarnation of Śiva as Bhikṣuvarya*)

Nandīśvara said :—

1. O excellent sage, I shall now narrate the incarnation of Śiva in which he dispelled the suspicion of a brahmin woman.

2. There was a king in the land of Vidarbha, named Satyaratha. He was virtuous, regularly observing truthfulness and a favourite of great devotees of Śiva.

3. O sage, as the king ruled over the kingdom virtuously observing piety to Śiva, a long time elapsed very happily.

4. Once a great fight ensued between that king and the Śālvas who laid siege to his city with many armies puffed up with their strength.

5. The king of Vidarbha had a terrible fight with them. But his armies were destroyed and he was killed by Śālvas due to adverse fate.

6. When the king was killed in the battle by the *Śālvas, the terrified soldiers who survived death fled along* with the ministers.

7. His crowned queen who was pregnant and who had been imprisoned by the enemies escaped from the city, O sage, during the night.

8. Coming out of the city the grief-stricken crowned queen slowly went very far in the eastern direction with her heart set on the lotus-like feet of Śiva.

9. Early in the morning next day after she had traversed a long way, the queen saw a pure lake, thanks to the mercy of Śiva.

10. After reaching the banks of the lake the distressed beloved of the king, of tender body, resorted to a shady tree for rest and stay.

11. Fortunately in an auspicious and meritorious hour the queen gave birth to a son endowed with all divine characteristics.

12. The thirsty mother, the wife of the king, entered the lake for drinking water but as willed by fate she was devoured by a crocodile in the water.

13. The son bereft of father and mother, distressed by hunger and thirst at the time of birth, cried out.

14. O sage, when the new born babe was weeping and wailing in the forest, lord Śiva, the immanent soul and protector, was moved to pity.

15. A wandering beggar woman came there accidentally, urged mentally by Śiva, the dispeller of fear.

16. She was a widow and was herself carrying her one year old son. She saw an orphaned child weeping there.

17. O sage, on seeing an infant boy in the desolate forest that brahmin woman was surprised and pondered over the situation in diverse ways.

18. "An extremely wonderful thing has been seen by me now. It cannot be conceived by the mind or explained in words.

19. This infant whose umbilical cord has not been cut lies on the bare ground. He has no mother. He is weeping but he is very brilliant

20. He has no parents or persons to help him. What *might have caused this ? Alas, how strong is power of fate !*

21. *I do not know his parentage. There is none who* knows him. Whom can I enquire about the details of his birth ? But I feel drawn towards him.

22. Without knowing his birth and parentage I shall not touch him[79] although I wish to nourish him and bring him up as a child born of me."

Nandīśvara said:—

23. While the excellent brahmin lady was musing thus, Śiva favourably disposed to his devotees, took pity.

24. Lord Śiva of great sports, bestower of happiness on devotees in every respect, unconditionally for ever, by himself assumed the form of a mendicant.

25. The mendicant who was lord Śiva himself suddenly came to the place where the doubting brahmin lady, desirous of knowing the details, was standing.

26. The lord whose ways are unscrutable, who is the storehouse of mercy and who assumed the form of the leading mendicant, laughed and told the brahmin lady.

The mendicant said :—

27. O brahmin lady, do not entertain any doubt in your mind. Do not be sorry. Protect this pure boy, your adopted son, lovingly.

28. Ere long you will attain a great glory through this infant. Nourish this extremely brilliant infant by all means.

Nandīśvara said :—

29. That brahmin lady respectfully and lovingly asked Śiva, the storehouse of mercy, in the form of a mendicant who spoke thus.

The brahmin lady said :—

30. At your behest I shall nourish and bring up this boy as though he is my own son. There shall be no doubt in this. You have come here by my good fortune.

79. Read मंस्प्रष्टुं for संप्रष्टुम् of the printed Skt. text.

31. Still I wish to know the particular details and facts about him. Whose son is he ? Who are you, that have come here ?

32. O lord, O excellent mendicant, again and again the thought occurs to me that you are Śiva, the ocean of mercy and this infant had been your devotee formerly.

33. Through some defect in his past actions he has attained this plight. After experiencing it he will surely attain glory, thanks to your bliss.

34. It is by your Māyā that I have been deluded. I had lost my way. In order to protect him I have been urged by you to come over here.

Nandīśvara said:—

35. Śiva in the guise of a mendicant spoke to the brahmin lady who had attained perfect knowledge by seeing him and who evinced the desire to know the details.

The mendicant said :—

36. O brahmin lady, listen with pleasure to the antecedents of this boy. O sinless one, I shall mention all the details to you.

37. This boy is the son of Satyaratha, king of Vidarbha a great devotee of Śiva and devoted to his duty.

38. Listen, the king Satyaratha was killed by his enemies in the battle. His excited and distressed wife set out from the palace at night.

39. She came here in the morning and gave birth to this boy. Due to thirst she got into the lake and as fate would have it, was seized by the crocodile.

Nandīśvara said :—

40. Thus he narrated to her all the details, the manner of his birth, the death of his father in the battle and that of his mother due to the crocodile.

41. O great sage, then the brahmin lady who was surprised asked the mendicant of perfect knowledge in the form of a Siddha, again.

The brahmin lady said :—

42. O mendicant, how was his father, the king, killed in the midst of his enjoyment of excellent pleasures, by his enemies the Śālvas in a few days ?

43. How was the mother of this infant devoured by the crocodile so suddenly ? How did he happen to be orphaned and helpless ever since his birth ?

44. How is it that my son too is very poor and a beggar ? O mendicant, how will these two sons attain happiness ? Please tell me.

Nandīśvara said :—

45. On hearing these words of the brahmin wife, the delighted mendicant, lord Śiva himself, said laughingly.

The mendicant said:—

46. O brahmin lady, I shall answer all questions in detail. Listen with attention to this excellent narrative.

47. The father of this boy, the king of Vidarbha, was the excellent king Pāṇḍya[80] in his previous birth.

48. That king was a devotee of Śiva. He ruled over the entire earth virtuously. Quelling all disturbances he made all the subjects happy and contented.

49. Observing fast and other rites in the day and night on a Trayodaśī (thirteenth) day, once he worshipped Śiva, the lord of all, at dusk.

50. As he was worshipping Śiva at dusk in the course of his holy rites there arose a great noise, in the city, hideous in every respect.

51. On hearing that noise, the king left the worship of Śiva unfinished and went out of his palace suspecting the arrival of enemies.

52. In the meantime his powerful minister came near the king catching hold of the enemy king.[81]

53. On seeing the enemy king, he was extremely

80. The Purāṇa does not mention the Pāṇḍya king by name.

81. Read गृहीतशत्रु० for गृहीतशस्त्र० of the printed Skt. text.

agitated by anger. Disregardful of the right course he caused him to be beheaded.

54. Without concluding the worship of Śiva, the defiled king, confused in mind and bereft of auspiciousness, took his food at night with pleasure.

55. He was born as the king of Vidarbha. He observed holy rites of Śiva during this birth also. since there was a hindrance to his worship of Śiva (during the previous birth) he was now killed in the midst of his enjoyment.

56. His son in the previous birth was born as his son in this birth too but he was bereft of riches due to the break in the worship of Śiva.

57. The mother of this boy had killed her co-wife in the previous birth. Hence due to that sin, she was devoured by the crocodile in this birth.

58. Thus their activities have been narrated to you. People having no devotion to Śiva and not worshipping him attain poverty.

59. This son of yours was an excellent brahmin in his previous birth. He spent his life in accepting gifts but he did not perform holy rites, like sacrifice etc.

60. O brahmin lady, hence your son has incurred poverty. Seek refuge in Śiva in order to ward off that sin.

61. Let the worship of Śiva be performed by these two sons. Only after the investiture with the sacred thread will Śiva bestow glory.

Nandīśvara said :—

62. After instructing her thus, Śiva in the form of a mendicant, favourably disposed towards his devotees, revealed his real self to her.

63. On coming to know that he was lord Śiva the brahmin lady bowed to and eulogised him with choking words full of devotion.

64. Even as the brahmin lady stood watching, Śiva who had taken the form of a mendicant vanished there itself.

65. When the mendicant disappeared, the care-free brahmin woman took that boy and her son home.

66. She took up residence in the beautiful city Ekacakrā[82] and nourished the prince and her own son with excellent food.

67. Their sacred rites and the investiture with the sacred thread were performed by the brahmins. They grew up thus devoted to the worship of Śiva in their own house.

68. O dear, at the behest of the sage Śāṇḍilya they observed vows and restraints and performed the worship of Śiva during dusk.

69. Once when the prince went to the river for his bath without the brahmin boy, he found an excellent pot of treasure.

70. Thus four months elapsed as the two boys continued their worship of Śiva.

71. As they continued the worship of Śiva again with great joy, a year elapsed in the very same house.

72-73. O sage, after a year had elapsed, the prince once went to a forest along with the brahmin boy. There a Gandharva came by chance and gave his daughter in marriage to the prince. The prince ruled over the kingdom without any check or hindrance.

74. He considered the brahman lady who brought him up as his mother and the brahmin boy as his brother.

75. In name of Dharmagupta he continued to propitiate the lord of gods and enjoyed pleasures along with the princess in the kingdom of Vidarbha.

76. Thus the incarnation of Śiva as the Bhikṣuvarya bestowing happiness on the prince Dharmagupta has been narrated by me now.

77. This narrative is pious, extremely sanctifying and holy. It is an instrument for attaining virtue, wealth, love and liberation. It yields all pleasures.

78. He who listens to this tale or narrates this to others with pure mind enjoys all pleasures here and goes to the region of Śiva hereafter.

82. It was the town of Kīcakas according to the Mbh.

CHAPTER THIRTYTWO

(The incarnation of Śiva named Sureśvara)

Nandīśvara said :—

1. O dear, listen, I shall narrate the incarnation of Śiva, the great soul, as Indra in which he was beneficial to Dhaumya's elder brother.

2. The intelligent son of Vyāghrapāda, Upamanyu, the beloved of the good, became the son of a sage in another birth. He achieved great attainments then.

3. Upamanyu, the son of Vyāghrapāda, while yet a small child stayed in his uncle's house along with his mother. Due to adverse fate he was very poor.

4. Once he tasted a little milk in his uncle's hermitage. Approaching his mother he implored for milk, yearning for it.

5. On hearing the words of her son the pitiable mother went in and thought of a proper means to satisfy the child.

6. She ground some seeds and grains she got by gleaning, into a paste with water. She gave this artificial milk to her son after fondling and coaxing him.

7. After drinking the artificial milk given by his mother the boy said "O, this is not milk" and cried again.

8. On hearing the cry of her son, she wiped off his lotus-like eyes and said in grief.

The mother said :—

9. How can we the dwellers of the forest for ever have milk? Without the grace of Śiva we can never have milk.

10. O son, only that can be attained what we had dedicated to Śiva in our previous birth. We need not worry in this matter.

11. On hearing the words of his mother, the son of Vyāghrapāda excessively fond of his mother, freed of his grief, replied to her.

12. "O blessed mother, do not grieve. Cast off this sorrow. If Śiva is the benefactor, everything will result in welfare.

13. O mother, listen to me. If there is lord Śiva anywhere, sooner or later I shall achieve the ocean of milk".

Nandīśvara said :—

14. After saying thus with pleasure and repeating "Let there be a welfare", he bowed to his mother and left her. He began to perform penance.

15-16. It was on the mountain Himavat that he went to perform his penance with pure mind taking nothing in except air. He installed Śiva's phallic image of clay after making a pedestal for it with eight bricks. He invoked Śiva along with Pārvatī into the phallic image with devotion. He repeated the five-syllabled mantra.[83] The boy worshipped Śiva with leaves, flowers and other things.

17. He meditated on Śiva along with Pārvatī repeating the five-syllabled mantra. Worshipping thus he performed great penance for a long time.

18. O sage, due to the penance of the boy Upamanyu, the great soul, the whole world consisting of the mobile and immobile beings blazed as it were.

19. In the meantime, requested by Viṣṇu aud others, Śiva assumed the form of Indra in order to test his devotion.

20. Pārvatī took the form of Śacī. The Gaṇas became the gods, Nandin became the elephant Airāvata. Everything belonging to Śiva became that of Indra.

21. Then Śiva accompanied by Pārvatī and the Gaṇas, and assuming the form of Indra went to the hermitage of Upamanyu in order to bless him.

22. O great sage, in order to test his devotion, Śiva in the form of Indra, spoke to the boy in a grave tone.

Indra said: —[84]

23. "O boy of good rites, I am pleased with you and your penance. Mention the boon you wish to have. I shall give you whatever you desire. There is no doubt about this."

24. Thus addressed by Śiva in the form of Indra, the boy replied with palms joined in reverence, "I choose devotion into Śiva."

83. The five-syllabled mantra of Śiva is "Namaḥ Śivāya",

84. The dialogue between Indra and Upamanyu is reminiscent of the talk between Pārvatī and the student ascetic. Cp. Kālidāsa's Kumāra. Canto V.

25. On hearing it Indra said—"You do not know me the lord of the gods, the lord of the three worlds, Indra, bowed to by all the gods.

26. O brahmin sage, be my devotee. Worship me alone on every occasion. I shall grant you every benefit. Leave off Rudra devoid of attributes.

27. Enough of Rudra devoid of attributes. What purpose of yours can be achieved by his worship? He is out of the caste of the gods. He has become a Piśāca.

Nandīśvara said :—

28. On hearing these words, the son of the sage considered them an obstacle to his austerities. Repeating the five-syllabled mantra he told him who had come to create obstacles.

Upamanyu said :—

29. All this has been mentioned by you indulging in insult of Śiva. Incidentally you have mentioned that Śiva, the lord of the gods, is attributeless as well as Piśāca.

30. You do not know Śiva, lord of the chiefs of gods, the father and progenitor of Brahmā, Viṣṇu and Maheśa and greater than Prakṛti.

31. I choose the boon from that deity, whom the philosophers call eternal, the single, the multitude, separate from the existent and non-existent and the unmanifest.

32. I choose the boon from that deity whom the knowers of reality consider free from causations, disputes and the bestower of the principles of Sāṅkhya and Yoga.

33. There is no greater entity than lord Śiva who is beyond the attributes. He is the cause of all causes. He is the most excellent of Brahmā, Viṣṇu and other gods.

34. I do not wish to take a boon from you or Brahmā or Viṣṇu. Nor do I want any boon from any other god. Let Śiva be the bestower of boons on me.

35. Of what avail is speaking much ? I tell you the truth and my decision. I do not request any other god except Śiva.

36-37. O enemy of mountains, listen to my feeling in

this matter. I infer that I have committed sins in the previous birth since I am forced to hear the insult to Śiva, on hearing which one shall shed his own mortal body at the very same moment. He goes to Śiva's region thereby.

38. O base god, let it be that I had yearned for milk. I shall kill you by Śiva's missile and then leave off my mortal frame.

Nandīśvara said:—

39. After saying thus, Upamanyu who was prepared to die, cast off his desire for milk and got ready to kill Indra.

40. He took some ashes from the receptacle and invoked it with the mantra Aghorāstra. The sage, thereafter discharged it against Indra and roared.

41. Remembering the feet of Śiva, his favourite deity, he got ready to burn himself. He stood there bearing the fiery pose.

42. When the brahmin was engaged thus, the lord in the form of Indra warded off the fiery pose of the Yogin by gentle means.

43. At the behest of Śiva, Nandin the favourite of Śiva delightedly caught hold of the Aghorāstra discharged by him, in the middle.

44. Assuming his own form with the moon for his crest, lord Śiva revealed it to the brahmin.

45. The lord then showed him a thousand milk oceans, the ocean of curds and the ocean of different foodstuffs.

46. Thus Śiva was seen seated on his bull accompained by the goddess. He was surrounded by the leading Gaṇas and the divine weapons, the trident and others.

47. The drums were sounded in the heaven. There was a shower of flowers. All the ten quarters were covered by Brahmā, Viṣṇu and other gods.

48. Then Upamanyu was swept by the waves of the ocean of delight and he prostrated on the ground like a staff, with his mind humble with devotion.

49. In the meantime the smiling lord Śiva called him

saying "Come on, Come on" and kissed him on the head. He granted him boons.

Śiva said :—

50. "Dear Upamanyu, I am pleased with your excellent behaviour. O brahmin sage, you are very firm in your devotion. I just desired to know you thoroughly.

51. Enjoy the pleasure of eating sumptuously forever along with your kinsmen. Be ever happy and free from misery. Be devoted to me.

52. O fortunate Upamanyu, you have been made eternally my son today. Pārvatī, here, is your mother.

53-54. O great sage, thousands of oceans of milk, curd, ghee and honey, and of different foodstuffs I grant you lovingly. Accept them. I confer on you the state of a god and the eternal chieftainship of Gaṇas.

55. I, Śiva, am your father and she, Pārvatī, is your mother. Choose your boons whatever you desire.

56. Be unaging and undying and free from misery. You will be famous, brilliant and endowed with divine knowledge. You will be a great lord."

57-58. Then considering his great penance, the delighted Śiva gave ten boons to the sage Upamanyu. He bestowed on him the knowledge of Śiva and his rites. He instructed him in the vows of Śiva. He gave him fluency of speech and efficiency. He bestowed his own region on him.

59. After granting him the boons, lord Śiva took him with both the hands, sniffed at his head and showed him to the goodess saying : "This is your son."

60. Listening with pleasure and placing her hands on his head she granted him the everlasting status of a son.

61-62. She gave him undecaying, compressed ocean of milk, the prosperity and power of yoga, the undying knowledge of Brahman and the great assets.

63. After receiving from Śiva and Śivā the excellent boons, and the eternal status of their son, he rejoiced much.

64. Then the delighted sage requested the lord of the gods after bowing to him with palms joined in reverence.

Upamanyu said:—

65. O lord of gods, be pleased. O supreme lord, be pleased. Grant me the greatest devotion unto you, divine and unswerving.

66. O great god, give me great faith in persons devoted to you, the state of being your servant, your great affection and your constant presence.

Nandīśvara said :—

67. After saying this, the delighted excellent brahmin Upamanyu eulogised great lord with words choked in delight.

68. Thus requested, Śiva, the lord of all, replied to Upamanyu, delightedly while everyone listened.

Śiva said:—

69. O dear Upamanyu, O sinless one, you are blessed. You are especially my devotee. Whatever has been chosen by you has been given to you.

70. Be unaging and undying and free from misery. Be respectable to all, free from aberrations and the foremost among devotees.

71. O excellent brahmin, yon will have undwindling kinsmen, family and race. Your devotion to me will be permanent.

72. O sage, I shall be ever present in your hermitage. Stay at ease. Do not be anxious.

Nandīśvara said :—

73. After saying this and granting him all excellent boons, the lord vanished from there, accompanied by Pārvatī and the Gaṇas.

74. After receiving excellent boons, the delighted Upamanyu went to the abode of his mother and described everything to her.

75. On hearing it, his mother was highly delighted. He became worthy of honour and respect of all. He attained great happiness.

76. O dear, thus, the incarnation of Śiva the great

soul, as Indra has been explained to you. It bestows happiness to the good always.

77. This story is pious and it yields the fruits of all desires. It is conducive to heaven, fame and longevity. It yields worldly pleasures and salvation to the good.

78. He who listens to this with devotion and narrates this with purity of mind enjoys all pleasures here and attains Śiva's goal hereafter.

CHAPTER THIRTYTHREE

(*Śiva's incarnation as the student-ascetic*)

Nandīśvara said :—

1. O Sanatkumāra, listen to the incarnation of Śiva the great soul. It is named Jaṭila and is very sanctifying.

2. After abandoning her body when she was insulted by her own father in the sacrificial hall, Satī, the daughter of Dakṣa, was born of Menā and the mountain Himavat.

3. Desiring to attain Śiva as her husband, she went to the dense forest and performed a pure penance. She was attended upon by two of her friends.

4. In order to test her penance, Śiva an expert in various kinds of sports sent the seven sages[85] to the penance grove of Pārvatī.

5. The sages went there and thoroughly tested her. As she was strenuous in her effort they could not dissuade her from her penance.

6. They returned and bowed to Śiva. After mentioning all the details to him and obtaining his permission they returned to heaven eagerly.

7. When they had gone to their abodes, lord Śiva, the cause of excellent sports, desired to test Śiva's activity himself.

85. The seven sages are : Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha. See P. 163 note.

8. Then the lord assumed the pleasant, self-controlled and wonderful form of a student-ascetic.

9. He looked very old and had assumed the body of a brahmin. He was shining with brilliance. He had a staff and an umbrella. He was mentally delighted.

10. Assuming this form of a Jaṭila (one with matted hair), the delighted Śiva, favourably disposed to his devotees went to the penance-grove of Pārvatī.

11. There he saw the goddess Pārvatī, seated on the dais surrounded by her friends. She appeared like the pure digit of the moon.

12. On seeing the goddess, Śiva who is favourably disposed to his devotees and who had assumed the form of a student-ascetic approached her eagerly and lovingly.

13-14. On seeing the brahmin visitor of wonderful splendour, quiet with hairy limbs, bearing the staff and hide of deer, the aged bachelor with matted hair and the water-pot, she welcomed and worshipped him with all the articles of worship.

15. The goddess Pārvatī enquired after the health of that aged bachelor respectfully after worshipping him with great joy.

16. "O most excellent one among the knowers of the Vedas, who are you, please, in the guise of a student-ascetic and whence have you come illuminating this forest?

Nandīśvara said:—

17. On being asked thus by Pārvatī, that brahmin replied immediately with great pleasure in order to test the feelings of Śivā.

The student-ascetic said :

18. I am a brahmin bachelor going about here and there as I please. I am a saint pleasing and helping others undoubtedly.

Nandīśvara said :—

19. After saying this, the bachelor Śiva, who is favourably disposed to his devotees, stood near her concealing his real form.

The student-ascetic said :

20. What shall I say, O great lady ? There is nothing to be mentioned. A great calamity seems to have happened, extremely confusing.[86]

21. In your fresh youth, the means of good enjoyment and the cause of happiness through all requisite articles of pleasure, you are performing this penance in vain.

22. Who are you ? Whose daughter are you ? Why are you performing a penance in this desolate forest ? Your penance is such as cannot be outdone even by sages of elevated souls.

Nandīśvara said :—

23. On hearing his words, Pārvatī laughed and spoke to the excellent student ascetic with reverence.

Pārvatī said :—

24. O sage, O brahmin bachelor, listen to the details of my wife. I am born in Bhārata in the house of Himavat.

25. Formerly my birth was in the house of Dakṣa. I was then Satī, the wife of Śiva. On account of my father's insulting my husband I cast off my body by means of Yoga.

26. O brahmin, in this birth too, Śiva came my way due to merit but he reduced Kāma to ashes, abandoned me and went away.

27. When Śiva went away I was overwhelmed with grief. A bit ashamed, I came away from my house to this place for performing penance after being initiated by the statement of my preceptor.

28. Mentally, verbally and through activities too, Śiva has been chosen by me as my husband. I am telling you the truth and not falsehood.

29. I know that this is an extremely inaccessible object. How can I achieve it ? Still, thanks to the great zeal, this penance is being pursued by me now.

86. For the close similarity of ideas and verbal expressions in verses 20 to 61, see Kālidāsa's Kumāra V., also Rudrasaṁhitā, Pārvatī-khaṇḍa, Chs 26, 27.

30. Leaving off Indra and other gods, Viṣṇu and Brahmā I wish to obtain Śiva as my husband really.

Nandīśvara said :—

31. O sage, on hearing these firm words of Pārvatī that Jaṭila Rudra laughingly spoke again.

Jaṭila said :—

32. O gentle lady, O daughter of Himavat, what is this idea that has struck you? You are performing this great penance for obtaining Śiva after leaving off all the gods.

33. I know that Śiva. Listen. I shall tell you that bull-bannered Śiva wears matted hair and is ill-mannered.

34. He is an isolationist for ever. Particularly he is a detached fellow. Hence it does not behove you to get mentally entangled with him.

35. O gentle lady, your features etc. and those of Śiva are ill-matched. I do not like this. But do as you please.

Nandīśvara said :—

36. After saying this, Śiva in the guise of a student-ascetic rebuked himself in her presence in order to test her.

37. On hearing his intolerable words, Pārvatī replied extremely infuriated at him who was engrossed in insulting Śiva.

38. Till now I thought that you would be some one fit to be killed. But now it is quite clear that you are not to be killed.

39. You are some foolish knave in the guise of a student-ascetic. O fool, Śiva has been insulted by you. Hence, I am infuriated.

40. You do not know Śiva. You are averse to Śiva. Since I had already welcomed and honoured you I am now distressed.

41. The accumulated merits of the person who insults Śiva without knowing reality are reduced to ashes.

42. One should perform expiation after touching a Śiva-hater.

43. O wicked fellow, you said I know Śiva. Certainly he is not known to you. Śiva alone is the great lord.

44. Assuming many guises through his Māyā,*Rudra may appear in any form. But the beloved of the good, having no aberrations, lavishly bestows all desired things on me.

Nandīśvara said :—

45. After saying this, Pārvatī expatiated on Śiva's principle, where Śiva was explained as attributeless and unchanging performing the penance of Brahman.

46-47. On hearing her words, the brahmin began to say something ; but by that time, Pārvatī whose mind was attached to Śiva and who was averse to Śiva being insulted, immediately spoke to her friend Vijayā.

Pārvatī said:—

48. Friend, this base brahmin must be prevented. He is going to speak again. He is sure to insult Śiva.

49. It is not only the censurer of Śiva who becomes sinful but also he who listens to such insults.

50. A rebuker of Śiva shall be slain by all means by Śiva's attendants. If he happens to be a brahmin he shall be abandoned. He shall go away from that place immediately.

51. This wicked fellow will insult Śiva again. Being a brahmin he cannot be killed. He shall be abandoned. He should not even be looked at.

52. Let us leave this place and go elsewhere. Do not delay, lest there should be any further talk with this ignorant man.

Nandīśvara said:—

53. O sage, after saying this Pārvatī was just to walk away when Śiva revealed himself and caught hold of her cloth.

54. After assuming that divine form which Pārvatī was meditating upon, Śiva spoke to her as she stood face downwards.

Śiva said :—

55. "O Pārvatī, where are you going, leaving me ? You cannot be forsaken by me. You have been tested by me O faultless one, you are really steady in your devotion to me.

56. Desirous of knowing your feelings I have approached you in the guise of a student-asectic and spoke these diverse words.

57. O Pārvatī, I am delighted at your steady devotion. Mention the boon that you have cherished in your mind. There is nothing that cannot be given to you.

58. O loving lady, I have been made your slave from now onwards by means of your penance. Due to your beauty, even a moment seems to expand into a Yoga.

59. Leave off your bashfulness. You are my eternal wife. O beloved, come on, I shall go to my hilly abode along with you."

60. When the lord of gods said thus, Pārvatī rejoiced much. Whatever misery she experienced in performing the penance, she cast off immediately.

61. On seeing that divine form of Śiva, Pārvatī replied to the lord with face lowered due to bashfulness.

Pārvatī said :—

62-63. O lord of gods, if you are delighted, if you have pity on me, be my lord and husband."

Nandīśvara said :—

Thus requested by Pārvatī Śiva took her hand duly and went to Kailāsa along with her. On getting him as her lord, she carried out the task of the gods.

64. O dear, thus the incarnation of Śiva in the form of a student-ascetic wherein he tested the feelings of Pārvatī has been narrated to you.

64. This narrative explained by me is faultless and magnificent. He who listens to this with pleasure becomes happy and attains salvation.

CHAPTER THIRTYFOUR

(The incarnation of Śiva as Sunartaka naṭa)

Nandīśvara said :—

1. O omniscient Sanatkumāra, listen to the incarnation of lord Śiva, the great soul, as Sunartaka naṭa.

2-3. O sage, when goddess Pārvatī, daughter of Himavat, performed the pious penance in order to attain Śiva, after going to the forest, Śiva was much delighted at her austerity. He approached to test her conduct and out of pleasure to grant her the desired boon.

4. O sage, the delighted Śiva revealed his real form to her and told Pārvatī, "Mention the boon you wish to have."

5. On hearing the words of Śiva and on seeing his excellent form, Pārvatī was delighted. She spoke to him after paying her homage.

Pārvatī said :—

6. O lord of gods, if you are delighted, if a boon shall be granted to me, O Śiva, you be my lord and husband. Please take pity on me.

7. With your permission I shall go to my father's abode. O lord, you shall approach my father.

8. In the form of a mendicant and making your spotless fame known, beg me of my father and make the householder's life fruitful.

9. O lord Śiva, it behoves to marry me with due rites for the fulfilment of the task of the gods.

10. O lord, you are without aberrations. Please fulfil my desires. You are favourably disposed to the devotees. I am always your devotee.

Nandīśvara said:—

11. Thus requested by her, Śiva who is favourably disposed towards his devotees said "So be it" and vanished from there. He returned to his mountainous abode.

12. After making her beauty fruitful, Pārvatī returned

to her father's abode jealously in the company of her female friends.

13. On hearing Pārvatī's return, Himavat accompanied by his attendants and his wife Menā joyously came to see his daughter.

14. On seeing her delighted, both of them received her suitably within the house and glad at heart celebrated the event with pleasure.

Menā and the lord of mountains made gifts to brahmins and others. The auspicious mantras of the Vedas were chanted.

16. Then Menā joyously stayed for a while in the yard with her daughter and Himavat went to the Ganges for a bath.

17. In the meantime Śiva, favourably disposed towards his devotees and indulging in good sports, assumed the form of a dancer and approached Menakā.

18. He held the horn in his left hand and the small drum in his right. He carried a bundle of patched garments on his back. He wore a red cloth. He appeared to be an expert in dance and music.

19. Then the lord in the form of a dancer performed various dances joyously in the yard of Menakā and sang sweetly.

20. He blew on the horn and played on Ḍamaru producing sweet notes. With great pleasure he exhibited a variety of splendid sports.

21. The citizens including men, women, children and old women gathered there suddenly to see him.

22. O sage, hearing the sweet song and witnessing the splendid dance, the people were fascinated and Menā too was highly delighted.

23. Immediately Menā whose mind was in exultation, thanks to his clever feats, went to give him potfuls of gems and jewels.

24. He did not accept those gems. He wished to have Pārvatī for his alms. Eagerly he began to dance and sing again.

25. On hearing his words Menā was surprised. She

became furious as well. She rebuked the mendicant and wanted to drive him out.

26. In the meantime the lord of the mountains returned from the Ganges. He saw the mendicant in the form of a man standing before him in the yard.

27. On hearing from Menā all the details he too was infuriated. He ordered his attendants to drive out the mendicant.

28. O excellent sage, no one could drive him out. He was blazing and brilliant like a big fire and could not be touched.

29. O dear, then that mendicant, an expert in different sports, exhibited his infinite power to the mountain.

30. Immediately the mountain saw him assuming the form of Viṣṇu, then the form of Brahmā and in a trice that of the sun.

31. O dear, then he saw him in the excessively wonderful form of Śiva accompanied by Pārvatī. He was exquisitely handsome and brilliant. He was laughing.

32. Thus he saw him in various forms. He was much surprised and extremely delighted.

38. Then the leading mendicant of good sports begged for Durgā as his alms, of her (Menā) and of him (the mountain). He did not accept anything else.

34. Then lord Śiva in the form of the mendicant, urged by Durgā's words vanished and went away to his abode suddenly.

35. Perfect knowledge then dawned on Menā and the lord of mountains. They thought : "The lord Śiva has deceived us and returned to his abode.

36. Our Pārvatī who has performed a hard penance shall be given to him", thinking thus they became extremely devoted to Śiva.

37. Thence after performing great sports, Śiva performed the marriage rites duly with Pārvatī delighting all devotees.

38. O dear, thus the incarnation of Śiva as Sunartaka naṭa in which the desire of Pārvatī was fulfilled has been explained to you by me.

39. Thus the pious narrative of great value has been

explained by me. He who listens to this with pleasures becomes happy and attains salvation.

CHAPTER THIRTYFIVE

(The incarnation of Śiva as a saintly brahmin)

Nandīśvara said :—

1. O omniscient Sanatkumāra, listen to the incarnation of Śiva, the supreme soul, as Brahmin in the garb of a saint.

2. On realising the excellent devotion of Menā and Himavat towards Śiva, the gods became worried and they consulted one another eagerly.

3. If the mountain were to give his daughter to Śiva with undiluted devotion, certainly he will attain salvation immediately.

4. He is the receptacle of infinite gems. If he attains liberation, the name of the earth, Ratnagarbhā (having gems within) will certainly be meaningless.

5. He will cast off the stationary state of a mountain and assume a divine form. After giving his daughter in marriage to the trident-bearing lord he will go to Śiva's region.

6. With the blessings of Śiva he will attain identity in form with the great god. He will enjoy all great pleasures there and then attain liberation.

7. O sage, after discussing like this, the gods went to the abode of their preceptor. In order to achieve their self-interest they submitted to the preceptor thus.

The gods said :—

8. O preceptor, please go to the abode of Himavat for the accomplishment of our task. Reproach lord Śiva and try to prevent the mountain's excessive devotion to him.

9. O preceptor, if the mountain gives his daughter to Śiva with great faith he will attain salvation. Let him stay on the Earth itself.

10. On hearing the words of the gods, he thought over that and spoke to them.

The preceptor said :—

11. O gods, one of you shall go to the mountain for achieving the end. I am incapable of doing it.

12. Or you all, including Indra, go to Brahmā's region. Tell him all your details. He will carry out your work.

Nandīśvara said :—

13. On hearing these words and reflecting thereon, the gods went to Brahmā's assembly. They submitted all the details to Brahmā.

14. On hearing their words and reflecting deeply Brahmā told them—"I shall not censure him, for that will yield misery to us and dispel out happiness for ever.

15. O gods, you go to Kailāsa and propitiate Śiva. Request that lord to go to the abode of Himavat.

16. Let him approach the lord of mountains and censure himself. Censuring others is conducive to destruction and censuring oneself is conducive to glory.

Nandīśvara said :—

17. Then the gods hastened to Kailāsa[87] and bowed to Śiva with great devotion. They mentioned everything in detail to him.

18. On hearing the words of the gods, lord Śiva accepted their proposal. He laughingly consoled the gods and made them return without worry.

19. Then lord Śiva, who is favourably disposed towards his devotees, who is the wielder of Māyā and who is free from aberrations, desired to approach Himavat.

20-21. He assumed the form of a brahmin Saint. He held a staff and an umbrella. He wore divine garments. A brilliant caste mark shone on his forehead. He had tied a Śālagrāma stone round his neck and held a string of crystal beads in his hand. He frequently repeated the names of

87. See P. 54 note; 941 note.

Viṣṇu with devotion. He approached Himavat who was accompanied by his kinsmen.

22. On seeing him, Himavat and his attendants stood up and then prostrated before him. They performed Aṣṭāṅga salvation on the ground.

23. Then the lord of mountains asked him "Who are you please?" The brahmin Yogin replied immediately with reverence.

The Saintly brahmin said :—

24. O mountain, I am a devotee of Viṣṇu known as Sādhudvija. I possess true vision. I am omniscient and I assist others. By the power of the preceptor I can go everywhere.

25. O excellent mountain, by my divine knowledge, I have known something while I was in my abode. Listen. I shall mention the same with pleasure to you without any arrogance.

26. You wish to give your daughter who is as comely as Lakṣmi to Śiva whose family and conduct are unknown.

27. O lord of mountains, this idea of yours is not conducive to auspiciousness. O most excellent one among the wise, born of Viṣṇu's race, you should know this.

28. O lord of mountains, see for yourself. He has no single relative. You can verify your relatives and your beloved.

29. Ask Menā and others excluding Pārvatī. O mountain, the patient never likes the medicine but relishes undesirable diet.

30. In the matter of gifting away Pārvatī, he is not the deserving person. As soon as this alliance is announced, the public will smile derisively.

31-32. He is without support. He is unattached. He is ugly, devoid of attributes and unchanging. He is hideous. He resides in the cremation ground. He is naked and handles serpents He smears ashes as decoration. Serpents twine round his head. He has fallen from all stages of life. His ways are ever unknown.

Brahmā said :—

33. After saying these factual statements insulting to Śiva, Śiva of diverse sports, quickly returned to his abode.

34. On hearing the words of the brahmin, they thought thus—"What can we do with regard to him who is engrossed in adverse things?"

35. Then Śiva performed great sports delighting the devotees. He married Pārvatī aud carried out the task of the gods.

36. O dear, thus the incarnation of lord Śiva as Sādhuveṣadvija, that carried out the task of the gods has been narrated to you.

37. He who reads or listens to this pious narrative, conducive to heaven and longevity, becomes happy and attains salvation.

CHAPTER THIRTYSIX

(*Śiva's incarnation as Aśvatthāman*)

Nandīśvara said:—

1. O omniscient Sanatkumāra, listen to the incarnation of lord Śiva, the great soul Aśvatthāman.

2. O sage, though a part of the celestial sage of great intellect Bṛhaspati, the self-possessed and prudent Droṇa was born of Bharadvāja but not of any womb.

3. He was the foremost among the archers, heroes, a brahminical sage, well-versed in all lore, of great fame and brilliance and the most excellent of all the wielders of weapons and missiles.

4. Learned men knew Droṇa as the most excellent, skilful in the lore of archery as well as the Vedas, of variegated acrivities, and as one who made his race flourish.

5. O brahmin, thanks to his strength, he was the instructor of the Kauravas. He was the most well known among the six Mahārathas among the Kauravas.

6. The most excellent brahmin Droṇa performed an elaborate penance with Śiva in view for obtaining a son in order to help the Kauravas.

7. O excellent sage, then the delighted lord Śiva, favourably disposed to his devotees, appeared in front of Droṇa.

8. On seeing him, the brahmin Drona whose heart was highly delighted bowed to him with palms joined in reverence and eulogised him.

9. Satisfied and pleased with his eulogy and penance, lord Śiva, favourably disposed towards his devotees told Droṇa—"Mention the boon you wish to choose".

10. On hearing the words of Śiva, Droṇa bowed low and said—"Please give me a son born of your part who will be invincible to every one and who will be very powerful.

11. On hearing the words of Droṇa, Śiva said, "So be it." O dear sage, the lord who bestows happiness, then vanished.

12. Droṇa returned to his abode highly delighted and free from illusion. He joyously narrated all the details to his wife.

13. Taking the due opportunity, lord Śiva, the annihilator of all and very powerful was born as Droṇa's son through a part of himself.

14. O sage, he became well known as Aśvatthāman on the earth. He was heroic, had lotus-like eyes and he could reduce the strength of his enemy.

15. Securing the permission and behest of his father that famous hero helped the Kauravas in the Mahābhārata war.

16. By resorting to that powerful hero, Bhīsma and other Kauravas became invincible even to the gods.

17. Fearing him, the Pāṇḍavas, though they were great heroes and very skilful, became incapable of conquering the Kauravas.

18. At the instance of Kṛṣṇa, Arjuna performed the severe penance of Śiva and obtained a divine missile due to Śiva's boon. He then conquered the Kauravas.

19. O sage, although the great hero Aśvatthāman was born of a part of lord Śiva. Still due to his devotion to the Kauravas, he exhibited his full vigour.

20. He destroyed the sons of Pāṇḍavas though they were trained in warfare by Kṛṣṇa and other great heroes. He had the strength that could not be withstood bv the enemy.

21. On seeing Arjuna dejected by the death of his son but rushing on him along with Kṛṣṇa he fled away from the battle-field.

22. He discharged the divine missile Brahmaśiras on Arjuna. Then a fierce splendour enveloping all the quarters manifested itself.

23. Sensing danger to his own life Arjuna was much distressed. Losing all his brilliance and highly frightened he spoke to Kṛṣṇa becoming utterly exhausted.

Arjuna said:—

24. O Kṛṣṇa, O Kṛṣṇa, what is this? Whence it has arisen I do not know. This unbearable fiery splendour comes from all sides.

Nandīśvara said:—

25 On hearing the words of Arjuna, Kṛṣṇa the most excellent among the devotees of Śiva meditated on Śiva and Pārvatī and then spoke to Arjuna.

Kṛṣṇa said:—

26. Know this to be the most powerful Brāhma missile of Asvatthāman. There is no other missile to counteract this.

27. Immediately think of Śiva, your lord, the protector of the devotees who had given you a weapon capable of every action.

28. Counteract the fiery splendour of the Brāhma missile with your Śaiva missile. After saying this Kṛṣṇa himself meditated on Śiva for that purpose.

29. O sage, on hearing the words of Kṛṣṇa. Arjuna remembered Śiva, touched water, bowed to Śiva and discharged the Śaiva missile.

30. O great sage, although the Brahmaśiras missile

never goes futile and cannot be counteracted, it subsided before the splendour of the Śaiva missile.

31. Do not consider this very surprising in Śiva who is full of wondrous things and who, the unborn, creates, protects and annihilates the entire universe by his own power.

32. O sage, knowing that this happened by the influence of Śiva, Aśvatthāman, born of Śiva's part and delighted in heart at Śiva's wish, was not at all sorry.

33. Then the son of Droṇa wishing the world to be rid of Pāṇḍava lineage desired to kill the child in the womb of Uttarā.

34. The powerful Aśvatthāman hurled the excessively lustrous Brāhma-missile that could not be countermanded by any other missile, aiming it at the womb of Uttarā.

35. Then Uttarā the daughter-in-law of Arjuna, burning within due to that missile and agitated in the mind eulogised Kṛṣṇa, the lord of Lakṣmī.

36. Then meditating on Śiva mentally, bowing to and eulogising him, Kṛṣṇa understood that to be the missile of the son of Droṇa.

37. By means of his missile—the brilliant Sudarśana, bestowed on him by Śiva for his protection, he saved her at the behest of Śiva.

38. Aśvatthāman then knew that Kṛṣṇa had assumed his form at the behest of Śiva and did it as he was the foremost among the devotees of Śiva, slowly refrained from the thought of destroying Uttarā.

39. Then the leading devotee of Śiva, the delighted Kṛṣṇa, made all the Pāṇḍavas fall at the feet of Aśvatthaman for pleasing him.

40. Then Aśvatthāman, son of Droṇa, highly delighted in the mind, blessed the Pāṇḍavas and Kṛṣṇa with various boons.

41. O excellent sage, incarnating thus on the earth in the form of Droṇa's son, lord Śiva performed various sports.

42. The incarnation of Śiva Aśvatthāman of great

strength and exploit is even now alive on the banks of the river Gaṅgā bestowing happiness on the three worlds.

43. The incarnation in the form of Aśvatthāman of lord Śiva has been explained to you. It is the cause of all Siddhis and it fulfils all desires of the devotees.

44. He who listens to this with devotion or narrates it with pure mind attains all Siddhis here and attains Śiva's abode hereafter.

CHAPTER THIRTYSEVEN

(*Instruction of Vyāsa in the context af Śiva's incarnation as Kirāta*)

Nandīśvara said :—

1. O intelligent one, listen to the incarnation of the Pināka-bearing lord Śiva as Kirāta who killed Mūka and delightedly granted the boon to Arjuna.

2. Defeated by Suyodhana, the excellent Pāṇḍavas went to the forest Dvaita[88] accompanied by their chaste wife Draupadī.

3. Depending upon the cooking-pot given by the sun, the Pāṇḍavas spent their time happily.

4. O leading brahmin, Durvāsas the leading sage was induced by Suyodhana to go to the Pāṇḍavas in order to deceive them.

5. Accompanied by his ten thousand disciples he approached them and asked for foodstuffs and other things for his disciples.

6. After accepting it, Durvāsas and other sages and saints were sent by the Pāṇḍavas for their ablution.

7. O great sage, by want of food, all the Pāṇḍavas were sad and resolved to cast off their lives.

8. Kṛṣṇa appeared on being remembered by Draupadī

88. According to the Mahābhārata (III. 24. 13) it was a sacred forest where Yudhiṣṭhira retired with his brothers after the loss of his kingdom at the gambling table. It has been identified with Devabandh or Deoband in the Saharanpur district Uttara, Pradesh.

Draupadī. After eating a bit of vegetable he made them satiated at the very moment.

9. On coming to know that the disciples were fully satisfied Durvāsas went away. By the grace of Kṛṣṇa, the Pāṇḍavas were freed from a difficult situation.

10. Then they asked Kṛṣṇa "O lord, what will happen now ? A very powerful enemy has arisen. What shall be done at this moment."

Nandīśvara said :—

11. O sage, on being asked thus by the Pāṇḍavas, lord Kṛṣṇa remembered the lotus-like feet of Śiva and spoke to them.

Lord Kṛṣṇa said :—

12. O excellent Pāṇḍavas, now listen to the details of my experience involving service to Śiva. After hearing you shall act accordingly.

13-14. I went to Dvārakā to conquer my enemies. After obeying the instructions of noble Upamanyu I propitiated lord Śiva. I propitiated him for seven months in the excellent mountain Baṭuka.[89] Thus Śiva was pleased with me.

15. Standing there himself he fulfilled all my desires. By his power I acquired excellent efficiency in everything.

16. The lord, the bestower of worldly pleasures and salvation is propitiated by me even now. You too serve Śiva who is the bestower of happiness to all.

Nandīśvara said :—

17. After saying thus and cheering the Pāṇḍavas, Kṛṣṇa vanished from there and remembering the lotus feet of Śiva he hastened to Dvārakā.[90]

18. Pāṇḍavas then sent a Bhilla to test the virtues and the strength of Duryodhana.

89. Not identified.

90. Dvārakā or Dvāravatī, associated with lord Kṛṣṇa is identified with the town of the same name in Kathiawar. It was founded by Kṛṣṇa owing to constant invasions and harassment by Jarāsandha. For details see GEAMI.

19. He understood the prosperity, rise and the virtues of Duryodhana and returned to the Pāṇḍavas again.

20. On hearing what he had said, O great sage, the Pāṇḍavas were very sad and in their distress spoke to one another.

21. What shall be done now ? Where shall we go ? Though we can fight now we have been restrained by the bonds of truth.

Nandīśvara said:—

22. In the meantime Vyāsa came there with the ashes decorating his forehead, with Rudrākṣa as an ornament and well bedecked in matted hair.

23. He was repeating the five-syllabled mantra. He was fully engrossed in the love of Śiva. He was a heap of lustrous brilliance, a manifestation of virtue itself.

24. When they saw him they were delighted and they stood up to welcome him. Offering him a seat of deer-hide brightened by Kuśa grass they waited in front of him.

25. When he was duly seated they honoured him with great delight after eulogising him in various ways and saying "Ah ! we are blessed".

26. "O holy lord, by seeing you, we are all satisfied. We have attained the fruits of our austerities and our diverse charitable gifts.

27. O grandfather, by seeing you, all our misery has disappeared, the misery that had been inflicted on us by the wicked people of ruthless activities.

28. Misery disappears at your sight. Was there ever a time when it did not disappear ? We know it truly.

29. When a person reaches the hermitage of a sage efficient in all activities, if misery is not dispelled, fate alone is the cause there.

30. Poverty, the cause of misery, will surely be dispelled. Such is the nature of great men. In the fulfilment of desires they are equal to the wish-yielding Kalpa tree.

31. Thus the qualities of the great shall be observed objectively. A person becomes famous by merely resorting to them.

32. The difference between the small and the great

shall not be thought of. This is the nature of the great that they will always protect the distressed.

33. The characteristics of the wretched and the miserable are conducive to his glory, for there lies before him an opportunity for strenuous efforts and for serving the good people.

34. Thereafter it is one's own destiny. No one is to blame for it. Hence O lord, when you are seen, everything auspicious takes place.

35. By your mere arrival our minds are satisfied. Give us instructions whereby our misery can be dispelled.

Nandīśvara said :—

36. On hearing the words of the Pāṇḍavas the great sage Vyāsa was delighted in the mind and said thus.

37. O Pāṇḍavas, you need not be over-anxious. You are all blessed and contented. You have not let truth slip by.

38. The noble nature of the good remains unchanged even at death. They do not forsake virtue. They fruitfully resort to Truth.

39. As far as we are concerned, you and the Kauravas ought to be equal. Still our partiality is towards the virtuous. This partiality is approved by the learned.

40. Virtue was at the outset abandoned by the wicked and blind Dhṛtarāṣṭra due to greed. Your kingdom was seized.

41. Undoubtedly you and they are his sons when your real father is dead. You are noble souls and hence you deserve to be viewed sympathetically.

42. Afterwards his son was never dissuaded by him. If only he had done so, this calamity would not have occurred.

43. Whatever has happened cannot be otherwise. He is wicked while all of you are virtuous and truthful.

44. Hence evil will befall only him in the end, to be sure. The seed that has been sown will germinate into a sprout.

45. Hence you need not feel distressed at all. Welfare will dawn on you. You need not entertain any doubt.

Nandīśvara said :—

46. Thus the pāṇḍavas were consoled and cheered by Vyāsa. Yudhiṣṭhira and others then spoke these words.

The Pāṇḍavas said:—

47. O lord, I have mentioned the truth. Even in the forest misery is being inflicted on us incessantly by the wicked and the evil-minded Kauravas again and again.

48. O holy lord, please dispel our distress. Something auspicious shall be bestowed upon us. We have been advised by Kṛṣṇa that Śiva shall be propitiated always.

49. We have committed a blunder in not following his advice. May divine lead be given to us again now.

Nandīśvara said:—

50. On hearing these words, the delighted Vyāsa, remembered the lotus-like feet of Śiva and spoke to the Pāṇḍavas with pleasure.

Vyāsa said:—

51. O Pāṇḍavas, of virtuous mind, listen to my words. It has been truly stated by Kṛṣṇa. Śiva is being served by me too.

52. Let him be served by you with pleasure. Unequalled happiness shall always follow. It is only by not serving Śiva that miseries crop up.

Nandīśvara said:—

53-54. After considering everything, the great sage Vyāsa pronounced Arjuna the most deserving among the five brothers in the worship of Śiva. Then pondering over the place worthy of the penance, the excellent sage spoke again to the Pāṇḍavas who were firmly established in virtuous rites.

Vyāsa said:—

55-56. O Pāṇḍavas, all of you hear. I shall tell you, what is ever good and wholesome. Śiva shall be viewed as the great Brahman and the goal of the good. Beginning with Brahmā and ending with infinity whatever is seen in the

universe is Śiva's form. It shall be honoured and meditated upon.

57. Śiva, the dispeller of all misery shall be served by all. Due to devotion, Śiva becomes pleased in a short time.

58. It is certain that the delighted Śiva bestows everything on his devotees. He gives worldly pleasures here and salvation hereafter.

59. Hence Śiva shall be always served by those who desire the fruits of worldly pleasures here and salvation hereafter. Śiva, the divine Puruṣa himself, is the slayer of the wicked and the goal of the good.

60. But one shall repeat the lore of Indra at the outset with steady mind. For a Kṣatriya of great lustre this alone is conducive to welfare.

61. Hence let Arjuna repeat the lore of Indra at first, steadily. In the beginning the lord will test him and will like to be satisfied with the test.

62. If he is delighted he will remove all obstacles. The lore will yield the granting of the boon by Śiva.

Nandīśvara said :—

63. After saying this he called Arjuna and instructed him in the lore of Indra. Arjuna had his ceremonial bath and facing the east, he, of powerful intellect, received the lore.

64. The great sage gave him the rules of procedure for a king. The liberal-minded Vyāsa thus spoke to Arjuna.

Vyāsa said:—

65. O Arjuna, start from here and go this way to the beautiful mountain Indrakīla.[91] There standing beside the river Gaṅgā perform the penance well.

66. The invisible lore will be beneficial to you. He gave him the blessings thus. The sage then spoke to all.

67. May all the excellent kings stand by virtue. The

91. Read Indraloke for Indrakīle of the printed Skt. text. Varāha purāṇa (Ch. 141) refers to a number of holy spots including Indraloka in the region of the Badrīnārāyaṇa.

result will be excellent in every respect. No doubt need be entertained in this respect.

Nandīśvara said :—

68. Blessing the Pāṇḍavas thus and remembering the lotus-like feet of Śiva, the great sage Vyāsa vanished in a moment.

CHAPTER THIRTYEIGHT

(*The description of Arjuna's penance*)

Nandīśvara said :—

1. Arjuna then appeared very brilliant and lustrous assuming unequalled splendour by means of Śiva mantra.

2. On seeing Arjuna the Pāṇḍavas were convinced. "Surely success will be ours, since Arjuna has achieved an extensive splendour.

3. The task can be achieved only by you and not by anyone else. It appears so through the words of Vyāsa. Make your life fruitful."

4. After saying this, all of them, dejected by the impending separation, reluctantly bade farewell to Arjuna.

5. The grief-stricken, chaste Draupadī, controlling her tears, bade farewell to Arjuna and said.

Draupadī said :—

6. O king, you shall strenuously act according to the instructions of Vyāsa. May your path be auspicious. May Śiva be the benefactor.

Nandīśvara said :—

7. After bidding farewell to Arjuna lovingly all those five, remained there, highly distressed.

8. O excellent sage, remaining there they spoke to one another. Listen. "Even in misery, if there is a meeting with beloved persons it lessens sorrow.

9. In separation, misery is doubled. Even the boldest cannot retain his courage."

10. O great sage, while the Pāṇḍavas were thus in grief, the excellent sage Vyāsa, the ocean of mercy, arrived there.

11. The Pāṇḍavas honoured and bowed to him with respect after offering him a seat. In their misery they joined their palms in reverence and spoke.

The Pāṇḍavas said:—

12. O holy lord, O excellent sage, we are burning in grief but on seeing you we derive consolation and pleasure.

13. O lord, O brahmin sage, please stay here for sometime and dispel our grief. By your very sight our miseries are dispelled.

Nandīśvara said :—

14. Thus requested, the excellent sage stayed there for their happiness, dispelling their grief by narrating various legends.

15. O good sage, in the course of conversation pursued with Vyāsa, Yudhiṣṭhira bowed to him humbly and spoke.

Yudhiṣṭhira said :—

16. O excellent sage, listen. I seek for the alleviation of our grief. O intelligent one, I am putting this humble question. O lord, you shall kindly explain.

17. Has anyone formerly suffered this sort of grief ? Verily we alone have had it. None else.

Vyāsa said:—

18. Formerly, Nala,[92] the king of Niṣadha, the noble soul, had experienced a misery more than yours.

19. A great calamity and distress befell king Hariścandra.[93] It cannot be adequately described. It makes others too distressed.

92. Nala, king of Niṣadha, lost his kingdom in gambling to his rival Puṣkara and then wandered into the forest with his wife and suffered great privations. See Mbh. Vanaparva.

93. Hariścandra, son of Triśaṅku and king of the solar race, had to suffer at the hands of the relentless sage Viśvāmitra to whom he gave away his kingdom, son, wife, life and everything as the sacrificial gift.

20. O Pāṇḍavas, even Rāma[94] had to suffer that misery on hearing which men and women would be greatly affected.

21. Hence it is very difficult to explain this misery. The body is a heap of miseries. Considering this, you shall eschew all miseries.

22. By this misery alone is the body held and pervaded. There is no doubt in this. At the outset, the very birth in the mother's womb is a cause of misery.

23. Even in infancy and childhood there is great misery in child's sports. In youth man experiences misery even while enjoying pleasures.

24. When days come and go, when burdens of tasks are born in plenty, the life nears its end everyday. But man does not realize it.

25. In the end there is death. There is greater misery thereafter. There are different sorts of hellish trouble. All these are experienced by ignorant men.

26. Hence this world is untrue. You shall follow truth always. Man shall do such things as will statisfy Śiva.

Nandīśvara said:—

27. Thus the brothers spent their time by various talks, discussions and schemes of all sorts.

28-30. Arjuna went over impassable mountains for the practice of his steady rites. He met a Yakṣa on the way and through him he slew many robbers.[95] He was delighted in his mind and reached the excellent mountain. Near Gaṅgā he saw a beautiful spot with Aśoka groves. It was excellent like the heaven. He halted there, took his bath and bowed to his venerable preceptor.

31. He assumed dress and features according to his instructions. He curbed his sense organs and the mind and stood steady.

94. Rāma, son of Daśaratha, had to roam into the forest for fourteen years owing to the jealousy of Kaikeyī who urged her husband Daśaratha to install her son Bharata and to send Rāma into exile.

95. In the Vedas Dasyus are represented as the aboriginal tribesmen who contended with the immigrant Āryans and were overpowered by the latter. In the Purāṇas the term Dasyu means a barbarian, a robber or an outcaste.

32. He made a clay idol of Śiva even and beautiful. In front of it he stood in meditation on the excellent heap of splendour.

33. He took baths thrice a day. He performed various sorts of worship. He performed the Upāsti form of worship of Śiva again and again.

34-35. Indra's spies saw the splendour-column coming out of his head. They were frightened by it. They thought within themselves—"When did he come in? Indra must be informed." Saying so they went to Indra.

Indra's spies said:—

36. O lord of gods, we do not know who it is. Some one is performing a penance in the forest, a god, a sage, the sun or the fire.

37. We are scorched by his splendour and have come near you. We have told you the details. Please do what is proper.

Nandīśvara said:—

38. Thus informed by the spies, Indra, the enemy of mountains, understood whatever his son Arjuna desired to do. He dismissed them and decided to go there to test him.

39. O leading brahmin, Indra, the lord of Śacī, assumed the form of an elderly brahmin bachelor and went there to test him.

40. On seeing him come, Arjuna worshipped him. After eulogising him he stood in front of him and said—"Whence do you come now? Please tell me"

41. The lord of gods thus requested by him spoke with a hint at testing his courage, out of love.

The brahmin said:—

42. O dear, why do you perform the penance in your prime of youth? Is it for salvation or for victory? In every respect this penance of yours is useless.

Nandīśvara said:—

43. Thus questioned by him he informed him of everything. On hearing that the brahmin spoke again.

The brahmin said:—

44. This is not proper on your part to pursue this penance for achieving happiness or for salvation by means of Kṣatraic rites, O excellent scion of the Kurus.

45. Indra is the bestower of happiness and not of salvation. O excellent one, it behoves you therefore to perform a more excellent penance.

46. On hearing his words Arjuna was angry. Slighting it but humbly, Arjuna of good rites replied.

Arjuna said:—

47. It is not for kingdom nor for salvation that this penance is resorted to. Why do you speak like this ? I am performing this penance on the advice of Vyāsa.

48. O bachelor, go hence. Do you wish to cause my downfall ? Of what use is this to you a bachelor ?

Nandīśvara said:—

49. On being addressed thus he was delighted. He revealed his wonderfully beautiful form with all paraphernalia to him.

50. On seeing the form of Indra, Arjuna was ashamed. Indra spoke to him again after consoling him.

Indra said:—

51. "O dear, O Arjuna of great intellect, choose your boon, whatever you wish in your mind. There is nothing which cannot be given to you."

52. On hearing the words of Indra, Arjuna replied "O father, bless me with victory. I am afflicted by enemies in every respect."

Indra said:—

53. Your enemies, Duryodhana and others are very powerful. Droṇa, Bhīṣma, Karṇa and others are certainly invincible.

54. Aśvatthāman, son of Droṇa and a part of Rudra, is extremely invincible. But they can be withstood through me. Listen to what is wholesome to you.

55. O hero, none is capable of performing this Japa.

Śiva is the greatest of all. Hence perform the Japa of Śiva now.

56. Śiva is the lord of worlds, the mobile and immobile beings. He is the lord of heaven. He can do everything. He is the bestower of worldly pleasures and salvation.

57. I, Brahmā and others, Viṣṇu the bestower of boons and those who crave for victory are the devotees of Śiva.

58. Now onwards leave that mantra and worship Śiva with devotion through the rules laid down for the worship of his clay phallic image and by contemplating on him.

59. O Bhārata, by your devotional feelings and modes of service, you worship Śiva. Your achievement will be unshakable. No doubt need be entertained in this respect.

Nandīśvara said:—

60. After saying this he called out his spies and said—"All of you shall be cautious and attentive in protecting him always."

61. Thus alerting his spies for the protection to be accorded to Arjuna, Indra spoke again to Arjuna with his heart full of fondness and affection.

Indra said:—

62. O Gentle one, O terrifier of enemies, you shall not commit blunders in the administration of your kingdom. This mantra will be conducive to your glory.

63. Always courage shall be maintained by an aspirant. Śiva the protector will give you riches and the fruits of your desire. This is undoubtedly true.

Nandīśvara said:—

64. After giving the boon to Arjuna, the lord of gods remembered the lotus-like feet of Śiva and went to his abode.

65. The heroic Arjuna bowing to the lord of gods, performed the penance with controlled mind with Śiva as his goal.

CHAPTER THIRTYNINE

(The demon Mūka is killed in the context of the incarnation of Kirāta)

Nandīśvara said:—

1. He performed the ablution duly, and the Nyāsa (the mystic placing of fingers etc.) in accordance with the Śāstric injunctions. He performed the meditation of Śiva with great devotion in the manner explained by Vyāsa.

2. Like a great sage, he stood on the sole of a single foot. He fixed one of his eyes at the sun and stood repeating the mantra.

3. Repeating the five-syllabled mantra of Śiva the most excellent of all the mantras and mentally remembering Śiva with pleasure he performed the penance.

4. The splendour of the penance was such that the gods were surprised. They went to Śiva again and told him sincerely.

The gods said:—

5. O lord of all, a penance is being performed by a man for your propiation. O lord, why don't you grant him what he desires.

Nandīśvara said:—

6. After saying this the gods eulogised him in different ways. Fixing their eyes to his feet they stood there in agony.

7. On hearing their words the lord of benevolent mind, the delighted Śiva laughingly spoke thus to the gods.

Śiva said:—

8. O gods, you go to your abodes. Undoubtedly I shall carry out your task in every respect.

Nandīśvara said:—

9. On hearing those words of Śiva, they became assured. They therefore returned to their abodes.

10—13. In the meantime there came the demon Mūka, instigated by the wicked Duryodhana, wielding Māyā against Arjuna. O great brahmin, he had assumed the form of a boar.[96] He came along the path where Arjuna was staying. He was digging up the peaks of mountains and trees in plenty. He was roaring and grunting in diverse ways and was rushing at a great speed. On seeing the demon Mūka, Arjuna remembered the lotus-like feet of Śiva and began to think.

Arjuna said:—

14. Who is this? Where does he come from? He seems to be very ruthless in actions. Certainly he is coming here to harm me.

15. It occurs to me that he is my enemy, to be sure. Formerly many Daityas and Dānavas had been killed by me.

16. He may be one of those come here to wreak vengeance. Or he may be some friend of Duryodhana acting for his welfare.

17. Verily he is a benefactor on seeing whom the mind becomes pleased. If on seeing anyone the mind is agitated he is surely an enemy.

18. The conduct declares the family, the body declares the diet, the mode of speech declares the amount of learning and the eye indicates the affection.

19. The concealed mind is revealed by the general mien, the mode of walking, the activities, the speech, the features of the eyes and the face.[97]

20. The eye is of four sorts—the resplendent, the impassioned the squinted and the ruddy. The features are likewise different, O scholars.

21. It is resplendent, when friends meet. It is impassioned at the sight of the son. It is squinted in contact with the beloved and it is ruddy at the sight of the enemy.

96. The battle between Arjuna and Śiva disguised as Kirāta over the possession of an arrow that killed the boar, as described in Chs, 39, 40, 41 here, forms the main theme of Bhāravi's Kirātarjunīya.

97. Cp. Pañcatantra I. 44.

आकारैरिङ्गितैर्गत्या चेष्टया भाषणेन च ।
नेत्रवक्त्रविकारैश्च लक्ष्यतेऽन्तर्गतं मनः ॥

22. In regard to him my sense-organs are excited. He must be an enemy. Undoubtedly he shall be killed.

23. I remember the words of my preceptor now—"O king, a person causing misery shall be killed by you by all means. No doubt need be entertained in this respect.

24. It is only for this purpose that I hold the weapons. There is no doubt in this." After thinking thus he placed the arrow ready there and stood up.

25-26. In the meantime, Śiva, favourably disposed to his devotees, assumed the wonderful form of an efficient hunter and came there along with his Gaṇas in order to slay that Daitya, to protect Arjuna as well as to test his devotion.

27. The hunter had tucked up his lion-cloth and folded up Śiva's banner. His body was lined with the white ash. He held a bow and arrows.

28. He carried the quiver suspended over his back. The Gaṇas too assumed the form of hunters. Śiva too became the chief of Bhillas.

29. The Commander-in-Chief started various sounds. The grunting sound of the boar too spread over the quarters.

30. Arjuna was excited by the sound that spread in the forest. Even the mountains were agitated by these sounds.

31. "Oh, can this be Śiva the benefactor? I have heard about this as mentioned by Kṛṣṇa.

32. Vyāsa too has mentioned and the gods too. Śiva is mentioned as the benefactor. Śiva is the cause of happiness.

33. He is called "the bestower of salvation" because he bestows salvation upon his devotees. Undoubtedly welfare befalls those who remember his names.

34. Even in dreams, misery does not befall those who worship him with devotion. If it happens at all, it is due to their previous activities.

35. That must happen whether big or small. The fault is particularly that of the action that has begun to fructify.

36. Or Śiva may dispel the misery by his will, after one has experienced the fruits of one's action big or small.

37. He can convert poison into nectar and nectar

into poison. Whatever he wishes he certainly does. How can an efficient man be thwarted?

38-40. Devotees of yore and future devotees must keep their mind steady after considering all those aspects, whether one is in affluent circumstances or not, whether death is imminent or not or whether people praise or censure. Misery is quelled. Śiva is always the bestower of happiness through the merit and sin of individuals. Sometimes Śiva makes us miserable in order to test us.

41. Since he is compassionate he is said to be the bestower of happiness ultimately. A gold piece can become pure only when it is put into the fire and purified.

42. This has been heard by me from the sage. Hence I shall attain blessed happiness through his worship alone."

43. While he was musing thus, the boar came within the range of his arrow-discharge.

44-45. In order to protect Arjuna, Śiva, favourably disposed towards his devotees, came there closely pursuing the boar. Between the two the animal rushed on and then halted. A wonderful horn was seen.

46. Then both of them discharged the arrow. Śiva's arrow hit the tail, Arjuna's arrow hit the snout.

47-48. Śiva's arrow hit the tail and stopped at the snout. It struck the ground and entered it. Arjuna's arrow pierced through the body. It came out of the tail and fell at its side. The boar who was a Daitya fell dead on the ground.

49. The gods were much delighted. They showered flowers. Bowing down and eulogising they cried shouts of victory.

50. On seeing the cruel form of the Daitya, Śiva was glad and Arjuna was happy.

51-52. With an excessively happy mind Arjuna said—"O this is a huge Daitya. He had assumed this wonderful form and had come here to kill me. But I have been saved by Śiva. Lord Śiva has given me keen intelligence. There is no doubt in this."

53. After thinking thus Arjuna repeated Śiva's name. He bowed to Śiva and eulogised him again and again.

CHAPTER FORTY

(The Kirāta-Arjuna dialogue)

Nandīśvara said:—

1. O omniscient Sanatkumāra, listen to the sport of the great soul Śiva full of affection for the devotee and to the test of its stability.

2. Śiva immediately sent his attendant to fetch the arrow. The Arjuna too came there.

3. The Gaṇa and Arjuna reached the place simultaneously for the arrow. Arjuna rebuked him and took up his arrow.

4. The Gaṇa said—"O excellent sage, why do you take this arrow ? The arrow is mine. Leave it off."

5. O excellent sage, thus addressed by the Gaṇa of the Bhilla, Arjuna remembered Śiva and spoke.

Arjuna said :—

6. O forest-roamer, what do you say without understanding ? You are a fool. This arrow had been discharged by me just now. How can it be yours ?

7. It is engraved with my name in many lines. The feathers are mine. How does it become yours ? You insist according to your wild nature.

Nandīśvara said :—

8. On hearing his words, the leader of the Gaṇas laughed and spoke to Arjuna who was in the garb of a sage.

9. O sage, listen. You are a sage in disguise. You are not a true sage. You do not perform penance. People are being deceived by you.

10. How can a saint utter a lie ? Do not take me to be single-handed. Know me to be the commander-in-chief.

11. My master is sitting there with many hunters. In every respect, he is capable of destroying or blessing you.

12. It is his arrow that has been taken by you now. This arrow will never remain with you.

13-14. O sage, why do you wish to lose the fruit of your penance? Truly have I heard that penance is marred

and wasted by theft, pride afflicted by deceit and the breaking of promise. Hence O sage, whence will you derive the fruit of penance ?

15. If you do not give up this arrow you will be an ungrateful fellow. It was certainly to save you that my master discharged this arrow.

16. Your enemy has been killed by him and you have kept the arrow to yourself. Very ungrateful indeed are you. You are making your own penance fruitless.

17. You do not speak the truth. What you wish to gain thereby ? If you have any need for the arrow, you may approach my master and request him.

18. He can give you many similar arrows. My master is here. Why don't you request him?

19. Unmindful of his help to you, you wish him harm. This does not behove you. Eschew this fickleness.

20. On hearing his words, Arjuna, son of Pṛthā, was angry. After remembering Śiva, he spoke these measured words.

Arjuna said :—

21. O hunter, listen. I shall explain. Your words are not true. O forest-wanderer, I know you. You are true to the caste in which you are born.

22. I am a king. You are a thief. How can a war be pursued ? I must fight with people equal in strength to me, never with base people.

23. Your master will be only like you. We are the benevolent donors and you the forest-dwellers, thieves.

24. How can the king of foresters be requested by me now ? O forest-wanderer, why don't you beg the arrow of me ?

25. I shall readily give you the arrows. Certainly I have many. If a king does not give what is taken, your objection may come up.

26 Then O forester, how can I simply give away the arrow, if what I am desirous of doing is not being understood ?

27-28. Why should there be a long talk ? Let your master come and fight with me. Defeating me in the battle,

let him take the arrow and return to his abode. Why should there be any delay?

Nandīśvara said :—

29. On hearing these words of Arjuna who derived his strength from the mercy of lord Śiva, the forester spoke these words.

The forester said :—

30. You are ignorant. You are not a sage. Why do you invite death? Give up the arrow and stay here happily or you will come to grief.

Nandīśvara said:—

31. Thus challenged by the forester who derived his strength from Śiva and who was a Gaṇa, Arjuna, son of Pāṇḍu remembered Śiva and said.

Arjuna said:—

32. O forester, listen attentively to my words. If your master comes here I shall show my strength.

33. It does not behove me to fight with you. I shall fight with your master. The fight between a lion and a jackal is very ridiculous.

34. You have heard my words. You shall see my strength now. O Bhilla, return to your master. Do as you please.

Nandīśvara said :—

35. O sage, thus addressed by Arjuna, the Bhilla returned to the place where the general Kirāta, the incarnation of Śiva, stood.

36. He mentioned Arjuna's talk in detail to lord Śiva, the great soul in the form of Bhilla.

37. On hearing his words, lord Kirāta was much delighted. It was Śiva dressed as a Bhilla who had come there with his army.

38. On seeing Kirāta with his army, Arjuna, son of Pāṇḍu, took up his bow and arrows and faced him.

39. Then Kirāta sent the messenger again and

through him delivered the message to Arjuna, the great soul.

Kirāta said:—

40. O sage, see this army coming. Give up the arrow and go away. Why do you seek death for a trifle.

41. Your brothers are in distress. Your wife is grief-stricken. I think your kingdom will slip off your hands, I am sure.

Nandīśvara said :—

42. It was just to test the firmness of Arjuna that the great lord said this, the great lord Śiva who had assumed that form to protect Arjuna by all means.

43. What the lord said, the Gaṇa of Śiva mentioned that to Arjuna in detail after approaching him.

44. On hearing that, Arjuna replied to the messenger "You shall tell your general that the reverse of what he says will happen to him.

45. If I were to give up the arrow that belongs to me I shall be the cause of ignominy to my family.

46. Well may my brothers be distressed. Let all my knowledge be fruitless. So, come on to fight with me.

47. No lion is ever frightened of a jackal. A king is never afraid of a forester."

48. Thus replied by Arjuna the Bhilla returned to his master and conveyed all that Arjuna had said.

49. Lord Śiva, a Kirāta, heard the message and approached Arjuna along with his army.

CHAPTER FORTYONE

(The incarnation of lord Śiva as Kirāta)

Nandīśvara said:—

1. On seeing him come, Arjuna meditated on Śiva and fought with him a terrible battle.

2. He was severely afflicted by the Gaṇas with many sharp weapons. Thus tortured by them Arjuna remembered lord Śiva.

3. Arjuna split the arrows discharged by Kirāta and his gaṇas. Then he thought upon Śiva.

4. When distressed by him, the Gaṇas fled to the quarters. Then Śiva summoned the chief Gaṇas. But they did not respond to his call.

5. Śiva and Arjuna of great strength and exploit fought each other with various weapons of war.

6. Taking pity on him Śiva approached Arjuna, but Arjuna hit him heavily.

7. Śiva split the weapons of Arjuna as well as his armour. Arjuna stood in his bare body.

8. Although afflicted by fear, Arjuna remembered Śiva and fought a duel with the general spiritedly.

9. The earth along with the oceans shook due to their fight. "What will happen now ?" Thinking thus, the gods were distressed.

10. In the meantime, lord Śiva stood in mid-air and fought. Arjuna too did likewise.

11. Flying at each other, lord Śiva and the earthly king Arjuna fought with each other. On seeing that wonderful battle the gods were surprised.

12. Then Arjuna came to the ground, remembered the lotus-like feet of Śiva and caught hold of his feet deriving sufficient strength, thanks to his meditation on Śiva.

13. Catching hold of his feet, Arjuna whirled him. Lord Śiva, favourably disposed towards his disciples, laughed indulging in divine sports.

14. O sage, it was surely done by Śiva himself who is subservient to his devotees. It could not be otherwise as this was just to grant him his devotion.

15. Then Śiva smiled and revealed his wonderful auspicious form as he is always well disposed to his devotees.

16-17. On seeing that beautiful form, the form of the excellent supreme being as mentioned in the Vedas, Śāstras and Purāṇas, the form which Vyāsa had advised him to meditate upon, the form which bestows all Siddhis, the form of Śiva, Arjuna was abashed and surprised much.

18. "Hā, this is Śiva, this is Śiva who has been chosen by me as my lord, the lord of the three worlds himself. O what a thing have I committed now !

19. Powerful indeed is the Māyā of the lord. It deludes even the wielders of Māyā. Why have I been deceived by the lord who concealed his own form."

20. After thinking thus within himself he joined his palms in reverence and bending his head he bowed to the lord with pleasure. Then he spoke in a delighted manner.

Arjuna said:—

21. O great god, O lord of gods, O Śiva the merciful, O lord of all, my fault shall be forgiven by you.

22. What you have done ? By concealing your own form you have deceived me now. Fie on me who fought with you, my master, O lord.

Nandīśvara said:—

23. Thus Arjuna, son of Pāṇḍu, repented. He fell at the feet of lord Śiva.

24. Cheering up in various ways the delighted lord Śiva, favourably disposed to his devotees, replied to Arjuna.

Śiva said:—

25. O Arjuna, do not worry yourself. You are a great devotee of mine. I have done this just to test you. Give up your sorrow.

Nandīśvara said:—

26. After saying this and lifting Arjuna with his own hands, the lord rid him of his bashfulness through his own lordly qualities.

27. Delighting Arjuna, son of Pāṇḍu, honoured by

heroes, Śiva, favourably disposed towards his devotees, spoke to him with pleasure.

Śiva said :—

28. O Arjuna, foremost among the sons of Pāṇḍu, I am delighted. Choose your boon. By your hits and blows I have been worshipped by you. I consider it so.

29. This has been done by my own will. The fault is not yours. There is nothing which cannot be given to you. Choose whatever you desire.

30. In order to establish the rule of your fame among your enemies what you have done is auspicious. You shall not be struck with grief. Eschew all your feebleness.

Nandīśvara said :—

31. Thus addressed by lord Śiva, Arjuna stood carefully and spoke to Śiva with devotion.

Arjuna said :—

32. O good lord, O Sadāśiva, is your desire, is your compassion to be described by me? You are the favourite of your devotees, you are Śiva, the bestower of welfare.

33. After saying this, the son of Pāṇḍu eulogised Śiva the great lord, devotedly, in the manner approved of by the Vedas.

34. "Obeisance to you the lord of gods. Obeisance to you the resident of Kailāsa. O Sadāśiva, obeisance to you. Obeisance to you, the five-faced[98] one.

35. Obeisance to Kapardin (one with matted hair), obeisance to you, the three-eyed. Obeisance to the delighted one, obeisance to the thousand-faced.

36. O blue-necked one, obeisance to you. Obeisance to Sadyojāta. O bull-bannered one, obeisance to you with Pārvatī as your left half.

37. O ten-armed one, Obeisance to you the great soul. Obeisance to you holding the drum and the skull in your hands. Obeisance to you, the one wearing a garland of skulls.

98. On the five-faced form of Śiva see P 34 note.

38. Obeisance to you with the body refulgent like pure crystal and pure camphor, obeisance to you with the Pināka in your hand, obeisance to the bearer of the excellent Trident.

39. Obeisance to the one with the tiger hide[99] as the upper cloth; obeisance to the wearer of elephant's hide.[100] Obeisance to you with your body encircled by the serpents. Obeisance to you the supporter of Gaṅgā.

40. Obeisance to you of splendid, reddish feet, worthy to be served by Nandin and other Gaṇas. Obeisance to you, the chief of Gaṇas.

41. Obeisance to one in the form of Gaṇeśa, followed by Kārttikeya. Obeisance to the bestower of devotion and salvation to the devotees.

42. Obeisance to you devoid of attributes. Obeisance to you possessed of attributes. Obeisance to one with and without forms, having digits and devoid of digits.

43. Obeisance to the one who blessed me in the form of Kirāta. Obeisance to the one who is fond of fighting with heroes, obeisance to the one performing various sports.

44. Whatever splendid form is seen, its splendour is yours. You are in the form of pure consciousness. You sport about in the three worlds in different guises.

45. There is no limit to your excellences as that of the dust particles, or stars in the sky or rain-drops.

46. Even the Vedas cannot enumerate your good qualities. O lord, how can I, deficient in intellect, describe any ?

47. Whatever be your nature, obeisance be to you. It behoves you to take pity. O lord, I am your slave. O lord Śiva, you are my master.

99. Once Śiva visited a forest in the guise of a mendicant and charmed the wives of the sages by his physical splendour. The sages resented his action, dug a pit and by magical arts caused a tiger to rush out of it. But Śiva slew the tiger and took his skin which he wore as a garment. Dawson HM. P. 299.

100. The elephant skin belonged to the Asura Gaja (or Gaya) who had conquered the gods and destroyed the sages. Śiva is said to have slain the Asura, ripped up his body, stripped of the hide and used it as cloak. See ŚP. Rudra. Yuddhakāṇḍa, Ch. 57.

Nandiśvara said :—

48. On hearing his words, lord Śiva, who was highly delighted spoke to Arjuna delightedly.

Śiva said :--

49. Of what avail is a long talk ? Listen to my words. O son, choose your boon quickly. I shall give you everything.

Nandiśvara said :—

50. Thus urged by him, Arjuna bowed to Sadāśiva with palms joined in reverence and with head bending down. He spoke with words choked with devotion

Arjuna said :-

51. What shall I say ? You are the immanent Soul of all. Still let my detailed explanation be heard by you, O lord.

52. Whatever danger I had from enemies has vanished at your sight. Please do that which may confer worldly Siddhis on me.

Nandiśvara said :—

53. After saying this and bowing to Śiva who is favourably disposed to his devotees, Arjuna stood by with shoulder drooping down and palms joined in reverence.

54. Seeing Arjuna, son of Pāṇḍu, the foremost of his devotees, lord Śiva was extremely glad and satisfied.

55. Lord Śiva gave him Pāśupata missile that could not be thwarted by anyone at any time and spoke thus.

Śiva said :—

56. I have given you my own great missile. You will become invincible thereby. You will reap success over your enemies through this.

57. I shall tell Kṛṣṇa also. He will help you. He is my own soul, my devotee and he carries out my task.

58. O Bhārata, due to my power, you will rule over your kingdom unhindered. You shall perform righteous deeds of various kinds always along with your brother.

Nandīśvara said :—

59. After saying this and placing his hand over his head, Śiva vanished after being duly worshipped by Arjuna.

60. The delighted Arjuna, after obtaining the excellent missile from the lord, returned to his hermitage remembering devotedly his chief preceptor and Śiva.

61. When he arrived, his brother felt fully revived as the body with vital airs. They felt happy at his sight. Draupadī of good rites was also delighted.

62. The delighted Pāṇḍavas were not satiated by hearing the details from Arjuna and knowing that Śiva was satisfied.

63. There was a shower of flowers and the sandal paste in the hermitage for honouring Arjuna the enemy of the boar and the Pāṇḍavas.

64. By bowing to Śiva joyously and realising that the time-limit had arrived, they knew that success was at hand.

65. In the meantime, on hearing that Arjuna had returned, Kṛṣṇa came there to see him. He was very happy.

66. Therefore I say that Śiva is the dispeller of all miseries. He is always served by me. Let him be served by you.

67. Thus the incarnation of Śiva as Kirāta has been explained to you. He who hears and narrates this obtains all desires.

CHAPTER FORTYTWO

(*The Twelve Jyotirliṅga incarnations*)

Nandīśvara said:—

1. O sage, now listen to the twelve incarnations of the lord in the form of jyotirliṅgas, the cause of diverse sports.

2-4. The jyotirliṅgas[101] are—Somanātha in the Saurāṣṭra[102] territory; Mallikārjuna on the mountain Śrīśaila[103]; Mahākāla in Ujjayinī[104]; Amareśvara in Oṁkāra[105] Māndhatā; Kedāra[106] on the Himalaya; Bhīmaśaṅkara in the city of Dākinī;[107] Viśveśvara in the city of Vārāṇasī[108]; Tryambaka on the banks of Gautamī[109]; Vaidyanātha in the cremation ground[110]; Nāgeśa in the forest of Dārukā[111]; Rāmeśvara in the Setubandha[112] Ghuśmeśvara in the Śiva temple.

5. O sage, the twelve incarnations of the supreme soul are wholly delightful to all men for seeing and touching.

6. There, the first one, Somanātha, annihilated the distress of the moon. O sage, by worshipping, it dispels the ailments of consumption, leprosy etc.

7. This incarnation of Śiva, Someśa, is stationed in the auspicious land of Saurāṣṭra, in the form of a phallic image. It was worshipped by the moon formerly.

8. Candarakuṇḍa (the pond of the Moon) is there itself and it destroys all sins. By bathing there a man becomes intelligent and gets rid of his ailments.

101. On the basis of the serial order of the Jyotirliṅgas as outlined in the succeeding verses in this chapter and the verses 21-23 of the chapter first in the KRS, the order of the verses 2 and 3 of this chapter in the printed Skt. text has been reversed in the present English translation.

102. Saurāṣṭra is the southern part of Kathiawar.

103. Śrīśaila or Śrīparvata is one of the sacred hills of the south overhanging the Kṛṣṇā river It contains the celebrated shrine of Mallikārjuna, one of the 12 Jyotirliṅgas.

104. The town, an ancient seat of learning, is identical with Ujjain in M.P.

105. A sacred place of Śaiva pilgrimage in tha Nimar district in Madhya Pradesh.

106. It is a sacred Himalayan peak in Garhwal.

107. A holy place of pilgrimage on the bank of the Bhīmā river, north-west of Poona.

108. A famous town in the east, it still retains its ancient name.

109. Gautamī or Godāvarī is situated about 20 miles from Nasik. It issues from Tryambaka.

110. Whether it is an ordinary cremation ground or a particular locality is not clear.

111. Dāruvana is placed on the Himalayas near Kedāra in Garhwal on the Gaṅgā.

112. A very sacred place in the south, it still retains its ancient name.

9. On seeing Someśvara, the great phallic image of Śīva, people are freed from sin. They attain worldly pleasures and salvation.

10. O dear, the second incarnation of Śiva Mallikārjuna, on the mountain, Śrīśaila, is the bestower of the desires of devotees.

11. O sage, Śiva went there from his mountain, with great pleasure in order to see his son Kārttikeya. It is stationed there in the form of the phallic image.

12. It is the second Jyotirliṅga. O sage, it, is very pleasing. By seeing and worshipping it one derives salvation hereafter. There is no doubt in this.

13. O dear, Śiva incarnated himself as Mahākāla in the city of Ujjayinī for the protection of his devotees.

14-15. The demon Dūṣaṇa, a resident of Ratnamāla,[113] was a defiler of Vedic rites, a hater of brahmins and destroyer of everyone. When he reached Ujjayinī, the lord was meditated upon by the sons of the Vedic brahmins. He reduced the demon to ashes by a mere Huṁkāra.

16. After killing him, on being requested by the gods; lord Mahākāla stayed there in the form of a Jyotirliṅga. He continues to protect his devotees.

17. By seeing and strenuously worshipping the phallic image of Mahākāla, the devotee attains his desires and the greatest goal.

18. The fourth incarnation of Śiva the supreme soul, the great lord in Oṁkāṛa Māndhātā is a bestower of the desires of his devotees.

19. O sage, lord Śiva manifested himself from his earthen phallic image devoutly installed by Brahmā and he fulfilled the desires of the mountain.

20. On being requested by the gods the lord in the form of his phallic image stayed there two-fold, bestowing worldly pleasures and salvation and being favourably disposed towards his devotees.

21. The excellent phallic image abides in the syllable Oṁkāra. O great sage, it also abides in the earthen phallic image in Oṁkāra Māndhātā.

113. Not identified.

22. O sage, O great sage, whatever is seen or worshipped in the extremely divine phallic image described to you is the bestower of the desires of all devotees.

23. The fifth great incarnation of Śiva is the Kedāreśa. He is stationed in Kedāra in the form of Jyotirliṅga.

24. It was at the request of the twofold incarnations of Viṣṇu, named Nara and Nārāyaṇa that Śiva stayed in Kedāra on the mountain Himavat, O sage.

25. Śiva named Kedāreśvara was worshipped everyday by them. He is the bestower of the desires of the devotees, by his sight and worship.

26. Although he is the lord of all, he is the particular reigning deity of this territory. O dear that incarnation of Śiva is the bestower of all desires.

27. The sixth incarnation of Śiva, the great lord named Bhīmaśaṅkara, performed great sports. He destroyed the demon Bhīma.

28. After killing this wonderfully lusty demon who caused misery to the devotees, the lord saved the devotee Sudakṣiṇa who was the king of Kāmarūpa.

29. Requested by him Śiva himself in the name of Bhimaśaṅkara stayed in Ḍākinī in the form of Jyotirliṅga.

30. O sage, the seventh incarnation as Viśveśvara at Kāśī is in the form of the entire cosmic egg. It yields worldly pleasures and salvation.

31. He is always worshipped by Viṣṇu and all other gods as well as Kubera and Bhairava.

32. He is stationed there in the form of Jyotirliṅga. In his own city the lord is in the form of Siddha and he confers salvation.

33. Those who repeat the names of Kāśī and Viśveśa and perform their Japa with devotion become unaffected by actions and reach the state of Kaivalya.

34. The eighth incarnation Tryambaka of the moon-crested lord Śiva made its appearance on the banks of the river Gautamī on being requested by the sage Gautama.

35. At the request of Gautama and with a desire to delight that sage, the lord stood there motionless in the form of Jyotirliṅga.

36. All desires fructify at the sight and touch of the great lord. Thereafter salvation too is attained.

37. With the blessings of Śiva, and pleased with Gautama, the holy river Gaṅgā, the beloved of Śiva, stayed there in the name of Gautamī.

38. The ninth incarnation is glorified as Vaidyanātha. The lord indulging in many sports manifested himself for the sake of Rāvaṇa.

39. Under the pretext of fetching him, lord Śiva was installed in the cremation ground in the form of Jyotirliṅga.

40. The lord in the name of Vaidyanātha became famous in the three worlds. Seeing and worshipping him with devotion yields worldly pleasures and salvation.

41. O sage, this benedictory passage referring to the greatness of Śiva in the name of Vaidyanātheśvara yields worldly pleasures and salvation to those who read and listen.

42. The incarnation of Nāgeśvara is glorified as the tenth one. The lord manifested himself as the chastiser of the wicked for his devotees.

43. He killed the Rākṣasa Dāruka, a violator of virtue. He saved his devotee Supriya who was a merchant king.

44. In order to help all the worlds, Śiva, the great indulgent in sports, remained there assuming the form of Jyotirliṅga, accompanied by Pārvatī.

45. O sage, at the sight of Śiva's phallic image named Nāgeśvara and thanks to its worship, heaps of great sins perish immediately.

46. O sage, the incarnation of Śiva is the eleventh one. It was pleasing to Rāma and it was installed by him.

47. Duly propitiated by Rāma, Śiva who is favourably disposed towards his devotees manifested himself in the phallic image and granted the boon of victory to him.

48. O sage, the lord, implored ardently by Rāma and propitiated by Rāma stayed at Setubandha in the form of Jyotirliṅga.

49. The grandeur of Rāmeśvara in the world was wonderful and incomparable, yielding worldly pleasures and salvation and bestowing the desires of the devotees ever.

50. The man who performs the ablution of Rāmeśvara is really a living liberated soul.

51. After enjoying all worldly pleasures here, and then getting perfeot knowledge, he shall obtain salvation hereafter.

52. The incarnation of Śiva as Ghuśmeśvara is the twelfth wherein the lord indulged in different sports and conferred bliss on Ghuśmā. He is favourably disposed towards his devotees.

53. O sage, the lord manifested himself in a lake near the Devaśaila[114] in the southern quarter acting favourably to Ghuśmā.

54. O sage, Śiva who is favourably disposed towards his devotees entirely revived the son of Ghuśmā who was killed by Sudehya. He was so pleased with her devotion.

55. At her request, Śiva stayed in the lake in the form of Jyotirliṅga Ghuśmeśvara conferring desires to the devotees.

56. The man who sees that phallic image and worships it with devotion enjoys happiness here and attains salvation hereafter.

57. Thus I have explained to you the series of divine Jyotirliṅgas twelve in number yielding both worldly pleasures and salvation.

58. He who reads or listens to this narrative of Jyotirliṅgas becomes freed of all sins and derives worldly pleasures and salvation.

59. Thus I have described the compendium Śatarudra by name which glorifies the hundred incarnations of Śiva and yields the fruits of desires.

60. He who reads this always or listens to it devotedly attains all desires and then becomes liberated, to be sure.

114. According to the present chapter V. 53, it is situated on the Deva mountain in the south. For the identification of Devagiri see GEAMI P. 107

KOṬIRUDRASAMHITĀ

CHAPTER ONE

(The greatness of Jyotirliṅgas and their Upaliṅgas)

1. Obeisance for ever to that brilliance, half of whose body has been beautified by the daughter of the mountain; who, rid of all aberrations, assumes the shape of the worlds by means of his own Māyā ; whose sympathetic glance, they say, brings about the wealth and glory in the form of heaven and salvation and whom the Yogins see in their hearts as the one without a second and as the inner understanding and bliss.

2. May that mass of splendour, whatever it be, be auspicious, the splendour that has eyes gentle due to compassion ; which has lotus-like face smiling charmly ; which is brilliant with the digit of the moon ; which subdues the terrible three-fold distresses ; whose body of excessive bliss, existence and knowledge sheds brightness ; and which is encircled by the arms of the daughter of the mountain, Pārvatī.

The sages said:—

3. O Sūta, the greatness of the incarnations of Śiva inclusive of their narratives, has been well explained by you with a desire for the welfare of the world.

4. O dear, may the excellent grandeur of Śiva be narrated with pleasure in connection with his phallic forms. You are blessed and the most excellent among the devotees of Śiva.

5. Listening from your lotus-like mouth, O holy lord, to the nectar-like glory of Śiva, we are never satiated. Let the same sweet narrative be repeated.

6-7. O disciple of Vyāsa, with a desire for the welfare of the worlds, please narrate in detail those divine phallic images of the great lord whether they be on the earth in

the different holy centres or in other places glorified by men.

Sūta said:—

8. O brahmins, O excellent sages, you have asked well. I shall explain them in brief with a desire for the welfare of the worlds and due to my affection for you.

9. O sage, there is no limit to the number of phallic images. The entire earth, the entire universe is in the form of a phallus.

10. The holy centres are equipped with phallic images. Everything is founded on these. There is no limit to their number. I shall mention a few of them.

11. Whatever is seen, described or remembered is Śiva's form. Nothing other than that has real existence.

12-13. Still I shall explain in the manner I have heard. Let it be heard with pleasure O excellent sages, whatever images are there on the earth in the Pātāla or in heaven, everywhere Śiva is worshipped by the gods, Asuras and human beings.

14. O excellent ones, the three worlds consisting of the gods, Asuras and human beings are pervaded by Śiva in the form of phallic image for the welfare of the worlds.

15. In order to bless the worlds, lord Śiva assumes different phallic forms here in the holy centres as well as in other places.

16. Śiva incarnates in those places wherever he is devoutly remembered by the devotees. After carrying out their task he stations himself there.

17. He has assigned his phallic form for the benefit of the worlds. The devotee attains perfection by worshipping that form.

18. O noble aecetics, there is no limit to the number of his phallic images on the earth. Still I narrate the important ones.

19. Even among the important ones, I shall enumerate the principal ones, on hearing which a man instantly gets rid of his sins.

20. O excellent one, I shall mention the most

important of the Jyotirliṅgas on hearing which a person becomes sinless.

21-24. He who reads or recites the twelve names early in the morning is freed from all sins and attains the fruits of all Siddhis. The twelve Jyotirliṅgas are—Somanātha in Saurāṣṭra, Mallikārjuna in Śrīśaila, Mahākāla in Ujjayinī Parameśvara in Oṁkāra, Kedāra on the Himavat, Bhīma-Śaṅkara in Dākinī, Viśveśa in Vārāṇasī, Tryambaka on the bank of the Gautamī, Vaidyanātha in the cremation ground, Nāgeśa in the Dārukā forest, Rāmeśa at Setubandha and Ghuśmeśa at Śivālaya.

25. O great sages, such excellent men will attain those desires for which they recite the names.

26. Those who recite them without any desire but with purity of mind will never have rebirth involving residence in the mother's womb.

27. By worshipping these, people of all castes get their miseries destroyed in this world and become liberated hereafter, to be sure.

28. The food offerings of these Jyotirliṅgas shall be taken and others shall be fed with the same. Such acts reduce the sins to ashes instantaneously.

29. O brahmins, the results of the worship of Jyotirliṅgas cannot be described adequately by Brahmā and others.

30. Even if one of them is worshipped continuously for six months, the misery of rebirth in the mother's womb will never recur.

31. Even if a person of base birth happens to see Jyotirliṅga, he will be born in a pure and good family.

32. Being born in a good family he will become rich and master all the Vedas. Then by performing auspicious rites, he shall attain liberation without any obstacle.

33. O great sages, whoever he may be, an outcaste, a slave or an eunuch, he will be born as a brahmin and become liberated. Hence one shall view the Jyotirliṅga.

34. O excellent sages, a few of the fruits of the Jyotirliṅgas have been narrated by me. Let the Upaliṅgas (ancillary phallic forms) of these Jyotirliṅgas be listened to.

35. The Upaliṅga of Someśvara is called Antakeśa and it is installed at the confluence of the river Mahī and the ocean.[115]

36. The Upaliṅga of Mallikārjuna is glorified as Rudreśvara. It is pleasing and is stationed in Bhṛgukakṣa.[116]

37. The Upaliṅga of Mahākāla is well known as Dugdheśa. It is famous in the region of Narmadā and is remembered as destructive of all sins.

38. The Upaliṅga of Oṁkāra is famous as Kardameśa in the Bindu lake[117] and yields the fruits of all desires.

39. The Upaliṅga of Kedāreśvara is Bhūteśa on the banks of the Yamunā. It is destructive of sins of the visiting devotees.

40. The Upaliṅga of Bhīmaśaṅkara is Bhīmeśvara. It is famous in the Sahya mountain and it causes the increase of great strength.

41. The Upaliṅga of Nāgeśvara is Bhūteśvara. Installed on the banks of Mallikāsarasvatī,[118] it quells sins by the very sight.

42. The Upaliṅga attached to Rāmeśvara is Gupteśvara. The Upaliṅga attached to Ghuśmeśa is Vyāghreśvara.

43. O brahmins, thus I have mentioned the Upaliṅgas and the Jyotirliṅgas. They dispel sins by their sight and yield the fruit of all desires.

44. These are the most important ones. O excellent sages, let the other important ones also be heard.

115. It is the confluence of the Mahi river that issues from the Sahyapāda hill and the Western ocean identical with the Arabian sea.

116. Bhṛgukakṣa is identical with Bharukaccha (Broach). It was the residence of the sage Bhṛgu.

117. Bindusaras is a Himalayan lake, the source of seven rivers नलिनी, ह्लादिनी, पावनी, शीला, चक्षु, सिन्धु and अमिता See Sircar pp. 58-59.

118. Not identified.

CHAPTER TWO

(*The greatness of Śivaliṅgas*)

Sūta said :—

1. Kāśī on the banks of the Gaṅgā is very famous as the bestower of liberation. It is full of phallic images. It is the abode of Śiva.

2. The important phallic image there, is Avimuktaka. Kṛttivāseśvara is in the forms of an aged man and a boy.

3. Tilabhāṇḍeśvara is in Daśāśvamedha. Saṅgameśa is at the place where the Gaṅgā meets the sea.

4. What is called as Bhūteśvara is the bestower of all to the devotees. What is famous as Nārīśvara stands near the Kauśikī river.[119]

5. Vaṭukeśvara is on the bank of the Gaṇḍakī river.[120] Pūreśvara stands on the bank of the Phalgu river[121] and is the bestower of happiness.

6. Siddhanātheśvara is the bestower of Siddhi at the very sight. What is famous as Dūreśvara is in the northern Patan.

7. Śṛṅgeśvara as also Vaidyanātha are famous. What is famous as Japyeśvara stands at the battle-ground of Dadhīci.

8-10. Gopeśvara, Raṅgeśvara, Vāmeśvara, Nāgeśa, Kāmeśa, Vimaleśvara, Vyāseśvara, Sukeśa, Bhāṇḍeśvara, Huṁkāreśa, Surocana-Bhūteśvara and Saṅgameśa are the destroyers of great sins.

11. Kumāreśvara is on the banks of the Taptakā[122] river. Siddheśvara and Seneśa are famous.

119. It is the modern Kosi that issues from the Himalayas, flows through Nepal and Tirhut and joins the Ganges below Patna; but originally the river passed through North Bengal and fell into the Brahma putra. See Sircar, GAMI P. 42.

120. Gaṇḍakī (mod. Gaṇḍaka) is the famous tributary of the Ganges and joins the river near Sonepur in the Muzaffar District, Behar. Ibid pp. 39, 42.

121. This sacred river flows through the Magadha country.

122. Taptakā (Tāpī or Tapatī) issues from the Vindhya mountain, flows through the Vindhya region and falls into the Arabian sea.

12. Rāmeśvara, Kumbheśa, Nandīśvara, Puñjeśa and Pūrṇaka in the city of Pūrṇā,[123] (are all great shrines).

13. Brahmeśvara was formerly installed at the holy centre of Daśāśvamedha at Prayāga by Brahmā. It is the bestower of the fourfold aims of life.

14. Someśvara wards off all adversities. Bhāradvājeśvara increases Brahmacarya.

15. Śūlaṭaṅkeśvara is the bestower of desires. Mādhaveśa, there itself, protects devotees.

16. O noble sages, what is called Nāgeśa is installed in the city of Sāketa.[124] The Shrine is particularly the bestower of happiness to those born of the solar race.

17. Bhuvaneśa in the city of Puruṣottama[125] is the bestower of good Siddhis. Lokeśa and Mahāliṅga bestow all bliss.

18. Kāmeśvara is also Śiva's phallic image. Gaṅgeśa causes great purity. With a desire for the welfare of the people the shrines Śakreśvara and Śukrasiddha exist.

19. Vaṭeśvara is famous as the bestower of the fruits of all desires. Kapāleśa is on the shore of the ocean. Vaktreśa is the destroyer of all sins.

20. Dhautapāpeśvara himself is partially the supreme lord. Bhīmeśvara, Sūryeśvara are great shrines.

21. Nandeśvara is the bestower of knowledge and as such is worshipped by the world. Nākeśvara is highly meritorious. So also is Rāmeśvara.

22. Kaṇṭakeśvara is named Vimaleśvara as well. So also is Dhartukeśa at the confluence of the Pūrṇā and the ocean.

23. Caṇḍreśvara should be known as the bestower of the lustre of the moon as fruit. Siddheśvara is the bestower of all desires.

24. Bilveśvara is famous and so also is Andhakeśa where the Daitya Andhaka was formerly killed by Śiva.

25. Śiva assumed his form partially and became famous

123. Pūrṇā, a tributary of the Tapti river joins the latter in Eastern Khaṇḍeśa near Burhanpur.

124. It is identical with Ayodhyā or a suburban town situated near it.

125. Puruṣottamapurī is identical with Bhuvaneśvara (in Orissa) or with a town in that region.

as Śaraṇeśvara. He is the bestower of happiness to all the worlds always.

26. Kardameśa is the greatest. Koṭīśa is on the mountain Arbuda. Acaleśa is famous as the bestower of happiness to all the people always.

27. Nāgeśvara is stationed on the banks of the Kauśikī for ever. What is named Ananteśvara is the receptacle of all welfare and auspiciousness.

28. Yogeśvara, Vaidyanātheśvara, Koṭīśvara and Sapteśvara are also famous.

29. Bhadreśvara is very famous. Bhadra is Śiva himself. So also are Caṇḍīśvara and Saṅgameśvara.

30. Thus the phallic forms of Śiva installed in the eastern quarter of ordinary and extraordinary efficacy have been narrated to you.

31. O great sage, I shall now narrate to you the phallic images of Śiva installed in the South.

CHAPTER THREE

(*The penance of Anasūyā and Atri*)

Sūta said :—

1. The Liṅga Mattagajendraka in Brahmapurī[126] at Citrakūṭa had been installed formerly by Brahmā. It bestows all desires lavishly.

2. To the east of it is the phallic image Koṭīśa bestowing all boons. It is installed to the west of Godāvarī and is famous as Paśupati.

3-4. The lord himself appeared in the southern quarter in the name of Atrīśvara for helping the people and for the happiness of Anasūyā. He enlivened people at the time of draught. He is himself Śiva partially.

126. Brahmapurī on the Citrakūṭa hill as mentioned here remains unidentified.

The sages said :—

5. O Sūta, O fortunate Sūta, how was the excessively divine Śiva born as Atrīśvara ? O one of excellent rites, please narrate it.

Sūta said:—

6. O great sages, you have put the question well. I shall narrate the story on hearing which constantly one is relieved of sins.

7-8. There is a great forest Kāmada[127] in the south near Citrakūṭa. It is beneficient to the good in the performance of penance. There the son of Brahmā, the sage Atri, performed a severe penance accompanied by Anasūyā.

9. O sage, formerly once, there was a great draught there, extending to a hundred years which put all living beings to distress.

10. O great sages, the trees became dry then without sprouts or fruits. No water was seen anywhere even for daily routine work.

11. There was no greenery anywhere. The winds blew dry and rough. There was a painful hue and cry all over the earth.

12. On seeing the dissolution of all living beings, the chaste lady, the beloved wife of Atri said to her husband. "I cannot bear this distress."

13. The sage then sat in the yogic pose, repeated the Prāṇāyāma three times and sank into the yogic trance.

14. Atri, the great sage of perfect knowledge, meditated on Śiva devoid of aberrations, the great splendour stationed in the soul, through his own soul.

15. When the preceptor ank into meditation his disciples unable to get food deserted the sage, their preceptor, and went away.

16. Anasūyā the chaste lady then was left all alone.

17-18. She joyously served the sage constantly. Making a beautiful clay image through mantras in accordance with the rules, she worshipped Śiva through mental modes of

127. The forest Kāmada in the south, near the Citrakūta hill, remains unidentified.

service. After serving Śiva repeatedly she eulogised him with devotion.

19-21. Anasūyā the well behaved wife of the sage circumambulated her lord and Śiva. After prostration she went round anticlockwise too. On seeing that beautiful lady the Daityas and Dānavas were excessively agitated by her brilliance. They kept themselves away as people do from a blazing fire.

22. O leading brahmins, Anasūyā's service to Śiva performed sacredly through mind, speech and body surpassed even the penance of Atri.

23. As long as the sage was engrossed in Prāṇāyāma, the gentle lady continued her service.

24. O excellent sage, the couple thus engaged in their activities remained there, alone.

25. Thus a long time elapsed. The excellent sage, sunk in great meditation did not wake up at all.

26. Anasūyā the chaste lady worshipped only her lord and Śiva. That chaste lady did not care to know anything else.

27-28. On account of his penance and her worship the gods and the sages, Gaṅgā and the rivers came there in order to see them with pleasure.

29-30. On seeing his penance and her service they were surprised. On seeing their wonderful activity they asked one another. "Which of the two—the penance or the service, is the greater?" They themselves replied—"Arti's penance is good but Anasūyā's service is better".

31. On seeing their performance some said "Her service is better." Others said "Difficult penances had been performed by sages of yore but nothing like Dadhīci's penance was ever performed by any".

32-33. The sage is blessed. Anasūyā is blessed, since great penance is pursued by these with great pleasure. If there be a person performing such an auspicious, difficult and excellent penance anywhere in the three worlds, we do not know.

34. After praising them thus, they went away but only Gaṅgā and Śiva were left.

Gaṅgā said:—

35. "Delighted in worshipping us the chaste lady is too much engrossed in virtuous rites. I shall help her and then go."

36. O great sages, Śiva too, drawn by the meditation of Atri, stationed himself there in full digits. He did not go to Kailāsa.

37. O excellent sages, fifty-four years had elapsed. There was no rain at all.

38-39. As long as the sage was in meditation and penance, Anasūyā decided not to eat anything. Now listen to what happened when the sage was performing penance and Anasūyā continued her service.

CHAPTER FOUR

(*The greatness of Atrīśvara*)

Sūta said:—

1. Once that great sage Atri, the foremost among the knowers of Brahman woke up and spoke to his wife "Give me water."

2-3. Of course the chaste lady took the water pot and went into the forest. (But she began to muse) "Whence can I fetch water? What shall I do? Where shall I go? How can water be fetched?" Wondering thus she saw Gaṅgā.

4. By the time she went over to her, Gaṅgā, the most excellent river, assumed a beautiful form and spoke to her.

Gaṅgā said:—

5. O gentle lady, I am delighted with you. Where are you going? Tell me now. O fortunate lady, you are blessed. I shall truly carry out your behest.

Sūta said:—

6. On hearing her words the saintly woman, the wife of the sage, was greatly surprised O brahmins. She replied with great pleasure.

Anasūyā said:—

7. O beautiful lady with eyes like lotus-petals, whence have you come? Please tell me the truth. A chaste lady speaks good words.

Sūta said:—

8. O great sages, when the wife of the sage spoke thus, the divine formed Gaṅgā, the foremost of the rivers, said.

Gaṅgā said:—

9. O chaste lady, on seeing the service rendered by you unto your lord and to Śiva the great soul and on taking view of your holy rites, I am staying near you.

10. O lady of pure smiles, I am Gaṅgā come here attracted by your worship. Choose whatever you wish.

Sūta said:—

11. On hearing what Gaṅgā said, the chaste lady bowed to her and said—"If you are pleased madam, give me water now."

12. On hearing her words Gaṅgā said—"Dig a pit." She then made a pit in a trice, came and stood before her.

13. Gaṅgā entered the pit which became full of water In surprise, Anasūyā took the water.

14. Anasūyā the wife of the sage spoke for the welfare of the people to Gaṅgā, the excellent river of divine form.

Anasūyā said:—

15. If you are delighted, if you have sympathy for me you will please stay here till my husband comes.

Sūta said:—

16. On hearing the words of Anasūyā pleasing to the good, the delighted Gaṅgā said—"O sinless lady, you will give my water to Atri."

17. When Gaṅgā said thus, Anasūyā acted accordingly. She gave the divine water to her lord and stood before him.

18. The sage performed the Ācamana duly with great pleasure and drank the divine water. On drinking it he derived great happiness.

19. "O this is not the water usually drunk by me." After thinking thus he suddenly looked all round.

20. On seeing the trees dry and withered and the quarters rough and arid, the excellent sage spoke to her "No rain has fallen?"

21. On hearing what he said, the beloved lady replied in the negative. He then asked her whence she brought that water for him.

22. When he said this, O great sages, Anasūyā was much surprised. She then thought within herself.

23. "If I tell him the truth it will be the exhibition of my greatness. If I do not tell him, it will be a violation of my rites.

24. I shall tell him in a manner to avoid the contingencies. Even as she was musing thus, she was asked again and again.

25. Then, thanks to the blessings of Śiva, an intelligent idea struck her mind.

"O lord, please hear me. I shall tell you what has happened."

Anasūyā said:—

26. "Thanks to the power of Śiva and you rmerits, Gaṅgā has come here herself. This is her water, to be sure."

Sūta said:—

27. On hearing this, the sage was surprised in his mind. Remembering Śiva mentally he spoke to his beloved with great pleasure.

Atri said:—

28. O beloved, O beautiful lady, whether you speak truth or lie, I cannot believe it. This is something rare.

29. O auspicious lady, how did that happen which is impossible even to the yogins and the gods. I am extremely surprised.

30. If I see that myself I shall believe it, not otherwise. On hearing his words the beloved wife spoke to the husband :—

Anasūyā said:—

31. O lord, O great sage, please come with me if you wish to see Gaṅgā, the foremost among the rivers.

Sūta said:—

32. After saying this and remembering Śiva, the chaste lady took her husband to the place where Gaṅgā, the foremost among the rivers was present.

33. There the chaste lady showed to her husband Gaṅgā of divine form stationed within the pit.

34. Going there and seeing the beautiful pit full to the brim with water, the excellent sage said—"She is blessed."

35. "Is this the fruit of my own penance or of somebody else?" After saying this the leading sage eulogised her with devotion.

36. Then the sage took a clean bath in that excellent water. After performing the Ācamana he eulogised her again and again.

37. Anasūya too took her bath in that beautiful, clear water. The sage performed the routine rites. Anasūyā too, of good rites, performed likewise.

38. Then Gāṅgā told her "I am returning to my place." When this was said, the chaste lady spoke to the leading river again.

Anasūyā said:—

39. O goddess if you are delighted, if you are kind to me, you will stay in this penance-grove for ever.

40. This is the nature of the great that once they accept a request they will never forego it. After expressing her desire with joined palms, she eulogised her again and again.

41. The sage said likewise—"O leading river, you shall stay. O goddess, be favourable to us and bless us with your support."

42. On hearing his pleasing words, the leading river Gaṅgā was delighted in her mind and spoke to Anasūyā.

Gaṅgā said:—

43. I shall stay back for helping the gods if you pass

on to me a year's merit accruing to you by worshipping lord Śiva.

44. I am not so much satisfied with charitable gifts, or ceremonial ablutions in the holy centres or sacrifices or the practice of Yogic rites as I am satisfied with chastity.

45. O chaste lady, this is the truth I speak that the mind is not so pleased by any other means as it is pleased at the sight of a chaste lady.

46. On seeing a chaste lady, all my sins have perished. I have become purified and like Pārvatī have become chaste.

47. If you seek for welfare, you give up that merit for the benefit of the world, then I shall become steady and stable here.

Sūta said:—

48. On hearing these words, the chaste Anasūyā passed on a year's merit to Gaṅgā.

49. It is the nature of the great that they do what is beneficial to others. The instance of gold-sandal and sugar-cane juice may be cited.

50. On seeing this performance of Anasūya, a chaste woman, Lord Śiva was delighted and appeared out of his earthern phallic form.

Śiva said:—

51. O chaste lady, on seeing this activity of yours I am delighted. Mention the boon you wish to choose, since I am very fond of you.

52. Then the couple glanced at the wonderfully beautiful form of Śiva. On seeing five-faced Śiva they were much surprised.

53. Bowing to and eulogising Śiva, the benefactor of the worlds, the couple endowed with great devotion spoke to him after worshipping him.

The couple said:—

54. O lord of gods, if you are delighted, if the mother of the universe is also delighted, please stay in this penance-grove and be the bestower of happiness to the worlds.

55. Then the river Gaṅgā was delighted. Śiva too was pleased. They stayed at the hermitage of the excellent sage.

56. Lord Śiva, the destroyer of miseries was known as Atrīśvara. Gaṅgā too stayed in the pit by her magical power.

57. Thence onwards there is a perennial supply of water in that pit deep only by a hand's length. Gaṅgā flows gently there.

58. Divine sages came there with their womenfolk and the sages who had formerly gone out of the various holy centres returned.

59. Barleys and food-grains were plenty. People interested in sacrifices performed these accompanied by the sages.

60. O great sages, delighted with these rites, clouds showered in plenty. There was great bliss in the world.

61. Thus the greatness of Atrīśvara has been explained to you. It is pleasing and conducive to worldly pleasures and salvation. It yields all desires and enhances devotion.

CHAPTER FIVE

(The death of the Brahmin lady and the greatness of Nandikeśvara)

Sūta said :—

1. Nīlakaṇṭha, the great god, stands in the phallic form on the divine mountain, Kālañjara.[128] He is the bestower of bliss to the devotees always

2. His greatness is divine as glorified in Śrutis and Smṛtis. The holy centre there is of that name. By taking ceremonial ablution there, sins are quelled.

3. O great ones of good rites, there is no limit to the phallic forms of Śiva on the bank of Revā[129] that bestow all sorts of happiness.

128. The Mbh. (III. 85. 56) associates Kālañjara with Citrakūṭa. According to this reference Kālañjara lies in the Madhya Bhārata formerly known as Bundel Khaṇḍa. Cunningham (A. G. see map at the end) places it to the east of Mahoba, below Citrakūṭa.

129. Revā identical with the Narmadā river issues from the Ṛkṣa mountain and is associated with Śiva. It is known by various other names.

4. The river itself is in the form of Rudra that quells sins by mere sight. Any stone or pebble within it is in the form of Śiva.

5. O great sages, still I shall enumerate and explain the important phallic forms that yield worldly pleasures here and salvation hereafter.

6. One with the good name of Ārteśvara is the dispeller of sins. What is famous as Parameśvara and what is remembered as Siṁheśvara (are good shrines).

7. Śarmeśa, Kumāreśvara, Puṇḍarīkeśvara and Maṇḍapeśvara are all well known.

8. Tīkṣṇeśa is there which quells sins at the very sight. What is called Dhundhureśvara is on the banks of the Narmadā river. It quells sins.

9. Śūleśvara, Kumbheśvara, Kubereśvara and Someśvara are very famous.

10. Maṅgaleśa is blue-necked and is a great bestower of auspiciousness. Lord Mahākapīśvara, was installed by Hanūmat.

11. Lord Nandika prevents the sins of a crore of murders. He is glorified as the bestower of the fruits of desire and salvation too.

12. If one worships Nandikeśa with great devotion one will certainly achieve all Siddhis.

13. O excellent sages, he who takes bath in the Revā or on its banks, realises all desires and gets rid of sins.

The sages said:—

14. O highly intelligent one, how is the greatness of Nandikeśa there. Let it be kindly mentioned by you now.

Sūta said:—

15. O sages, Śaunaka and others, you have well put the question. I shall narrate in the manner I have heard. Listen respectfully.

16. Formerly the excellent sage was asked by Yudhiṣṭhira. Out of affection for you, I shall tell you as he had mentioned then.

17. The city named Karṇikī[130] of great splendour shines

130. Not identified.

on the western bank of the Revā. People of four castes reside there in plenty.

18. A certain noble brahmin there, born of the family of Utta, entrusted his wife to the care of his two sons and went to Kāśī.

19. The brahmin died there itself. On getting the news the two sons performed the obsequies.

20. The wife looked after the sons, seeking their welfare. After bringing up the sons she divided the assets.

21-22. She reserved some amount for her funeral expenses. After sometime when she was going to die, she made pious gifts of various sorts. O brahmins, providentially she did not die.

23. When she did not die providentially, the son observing her ailments said.

The sons said:—

24. O mother, what is amiss that you suffer so much. Please tell us so that we shall carry it out with pleasure.

Sūta said:—

25. On hearing these words she said—"There is much that is amiss. If you do the same I shall die happily."

26. The elder son replied—"Please do mention. I shall do the same." She then replied.

The brahmin lady said:—

27. O son, hear with attention. I had a great desire to go to Kāśī. That was not to be. Now I am dying here.

28. Dear son, my bones shall be cast off into the waters of the Gaṅgā assiduously. That pious act will bless you, to be sure.

Sūta said:—

29. When she of good rites and on the verge of death, said thus, the affectionate elder son replied to her.

The son said:—

30. "O mother, you shall die peaccfully and with confidence. I shall carry out your task first and then attend to mine."

31. After saying this, he handed water to her and went to his house. Remembering Śiva, she died in the meantime.

32. After performing her obsequies and the monthly Śrāddha he started on his journey.

33. The elder son who was famous as Suvāda took her bones and started on his pilgrimage.

34-35. He engaged a servant to accompany him. He consoled his wife and sons. He performed Śrāddha, Dāna and other pious rites. He then set out from his house after Maṅgala Smaraṇā accompanied by the servant.

36. He walked about twelve kilometres that day and when the sun set, he halted at the house of a certain Brahmin in the auspicious village of Viṁśatigrāma.[131]

37. He performed Sandhyā and other rites duly. He recited the hymns of prayer to Śiva of wonderful activities.

38-39. The brahmin stayed there accompanied by the servant. The night had passed by two muhūrtas when something surprising happened. O sages, listen attentively. I shall tell you everything.

CHAPTER SIX

(The Brahmin lady attains heaven)

Sūta said :—

1. There was a fine cow tied up in the courtyard. The brahmin of the house who had gone out returned after nightfall.

2. O great sages, on seeing the cow, tethered in the courtyard, not yet milked, the distressed brahmin desirous of milking it told his wife.

3. In order to milk the cow he called his wife quickly and said "O beloved, the cow is not yet milked." Thus urged she brought the calf.

131. Not identified.

4. O sages, the owner of the house, the brahmin, desirous of milk tried to tie up the calf to the peg.

5. Dragged by the leg the calf kicked. O great one of good rites, the brahmin was put to pain.

6. Infuriated by the kick of the calf, he hit the calf severely with the pieces of firewood.

7. Hit by him the calf became utterly exhausted. Due to anger neither the cow was milked nor the calf was untied by the brahmin.

8. For the pleasure of getting milked, the cow mooed loudly. On hearing the mooing sound of the cow, the calf said.

The calf said:—

9. "O mother, why do you cry ? What is the misery that has befallen you ? Please tell me lovingly." On hearing this, the cow said.

10. "O son, listen to me. Although I am unable to express my grief adequately, you have been hit by the wicked man. Hence I am distressed."

Sūta said:—

11. On hearing his mother's words, the calf taking his stand by the principle of previous action replied enlightening his mother.

12. "What should be done ? Where should we go ? Since the results are bound by previous actions, we experience joy or sorrow accordingly.

13. Activities are pursued with pleasure and fruits are derived sorrowfully. There is none who gives misery and none who gives happiness.

14. This is a wrong notion that another man gives us sorrow or pleasure. This is also an illusory concept that it is I who do this or that.

15. Misery or happiness results from our own actions. Hence action is prominent and everything is founded on action.

16. You the mother, I the child and all the living beings are bound by action. They are not to be bewailed by you.

Sūta said:—

17. On hearing these words of her calf full of wisdom, the distressed cow sorrowing for her calf, said thus.

The cow said:—

18. "O dear son, I know fully well that all the people are subservient to their actions. Still, seized by Māyā I feel much distressed.

19. I have cried a lot but the sorrow has not subsided." On hearing these words, the calf spoke to her again.

The calf said:—

20. If you know thus, can anything be gained by crying? Hence leave off your sorrow.

Sūta said:—

21. On hearing the words of her son, the distressed cow heaved a deep sigh and spoke to the calf.

The cow said:—

22. My distress will disappear only when a similar misery befalls the brahmin. I am telling you the truth.

23. Tomorrow morning I shall hit him by my horns. No doubt, when hit he will lose his life.

The calf said:—

24. The fruit of previous actions we experience now. What is the fruit you are going to reap as a result of this brahmin-slaughter ?

25. When merits and demerits are on a par one takes birth in Bhārata. O mother, when they are wiped off by enjoyment or suffering, liberation is achieved.

26. Some time the action is destroyed, some time the action results. That is why you have begun to perform this misdeed.

27. Whence am I your son ? Whence are you my mother? This fond consciousness of sonhood and motherhood is futile. Ponder.

28. Where is mother? Where is father? Where is

husband? Where is wife? Know that none belongs to any one here. All reap the fruits of their own actions.

29. O mother, knowing thus you cast off your misery strenuously. If there is a desire for pleasure hereafter you shall do good deeds here.

The Cow said :—

30. O son, I know this but delusion does not forsake me. I am much distressed by your misery. I shall return tit for tat.

31. I know the place that dispels the sin of brahmin-slaughter. Going there I can get rid of the sin of Brahmin-slaughter.

Sūta said :—

32. O excellent brahmins, on hearing these words of the mother cow, the calf observed silence. It did not say anything more.

33. O great sages, on hearing this wonderful dialogue between the two, the pilgrim brahmin was surprised and he thought within himself.

34. "I shall leave in the morning only after seeing the wonderful sequel. I shall go to that holy spot myself."

35. O brahmins, after thinking thus the pilgrim-brahmin, devoted to his mother, became surprised. He and his servant went to sleep.

36. When the day dawned, the owner of the house got up. Awakening the traveller he spoke these words.

The brahmin said :—

37. "Why do you sleep? It is already day-break. Go on your journey to the place where you desire to go."

38. He replied—"Please listen, O brahmin, there is an acute pain in the stomach of my servant. We will stay a little longer and go thereafter."

Sūta said :—

39. Creating such a pretext the man continued to sleep, desiring to know the details of the wonderful incident that had surprised him much.

40. At the time of milking, the brahmin who wanted to go somewhere on some business spoke to his son.

The father said :—

41. O son, I am going out on some business. Dear, you shall carefully milk our cow.

Sūta said :—

42. After saying this, the brahmin left the house. Thereafter the son got up and untied the calf.

43-44. The cow approached him herself for being milked. The brahmin's son, eager for milk, took the distressed calf hit by his father near the cow in order to tie it up. The infuriated cow hit him with her horn.

45-46. The boy, hit in a vulnerable point, fell unconscious. People gathered there, saying—"O, the boy is struck by the cow. Fetch water? fetch water?" By the time they attempted to do something, the boy died.

47. When the boy died, there was a great hue and cry. His mother was struck with grief. She cried again and again.

48. "What shall I do? Where shall I go? Who can remove my grief?" After lamenting thus she struck the cow and let it off.

49. The cow which had been white in colour turned black immediately. People cried to one another "O see O see."

50. On seeing this surprising event the brahmin traveller set out and followed the cow as it ran away.

51-52. Lifting up its tail, the cow ran off to the river Narmadā. Coming near the Nandikeśa shrine, it dipped itself into the waters of the Narmadā thrice. It regained its white colour and went away the way it came. The brahmin was surprised.

53. Ah, blessed indeed is this holy centre that removes the sin of Brahmin-slaughter. The brahmin and the servant took their baths there.

54. After the holy dip they started on their journey praising the river. On the way they met a beautiful maiden fully bedecked in ornaments.

She said:—

55. "O brahmin-traveller where do you go in such bewilderment? Eschewing all deceit tell me the truth here.

56. On hearing these words, the brahmin narrated everything truthfully. The brahmin was again addressed by the women, "Stay here".

57. On hearing her words, the brahmin stopped and replied humbly—"Speak out what you desire to say.

58. She said again "In the holy spot that you have just seen, cast off the bones of your mother. Why shall you go elsewhere ?

59. O excellent traveller, your mother will assume a divine form and will immediately attain the good goal of Śiva.

60. O excellent brahmin, in the month of Vaiśākha on the auspicious seventh day in the bright half, Gaṅgā comes here always.

61. Today is that seventh day. The river is in the form of Gaṅgā there." Saying so the lady vanished. O excellent sages, she was Gaṅgā herself.

62. The brahmin returned. As soon as he cast off half the bones of his mother from his bundle into the holy river, a wanderful incident happened.

63-64. He saw his mother endowed with a divine form. She said—"You are blessed. You have fulfilled your duty. The family has been sanctified by you. May your wealth, food-grains, longevity and line flourish." Blessing her son frequently, she went to heaven.

65. After enjoying excellent happiness there for a long time, she attained the excellent goal, thanks to the grace of Śiva.

66. Her son, the brahmin, cast off the remaining bones too. He was much delighted in his mind. With contented soul he returned to his abode.

CHAPTER SEVEN

(*The greatness of Nandikeśvara*)

The sages said:—

1. O holy lord, Sūta, narrate in detail how Gaṅgā came to Narmadā on the seventh day in Vaiśākha.

2. How did the lord come to be known by the name Nandikeśa? O intelligent one, narrate that too with pleasure.

Sūta said :—

3. O excellent sages, you have put a very good question concerning Nandikeśa. I shall narrate it as it enhances merit.

4. A brahmin lady Ṛṣīkā, the daughter of a certain brahmin, was duly married to a certain brahmin youth.

5. O leading brahmins, although she observed holy rites, the brahmin lady became a widow at an early age as a result of previous actions.

6. Then the brahmin widow, observing the rite of celibacy performed a severe penance by worshipping Śiva's earthen phallic image.

7. In the meantime, a wicked and very powerful Asura named Mūḍha came there. He, the wielder of great Māyā, was struck by the arrows of the cupid.

8. On seeing that charming beautiful lady performing penance, he offered her many temptations and requested for sexual pleasure with her.

9. O great sages, the lady obeserving holy rites and engrossed in Śiva's meditation did not cast a loving glance at him.

10. She did not honour him. Engaged in penance she remained meditating upon Śiva and strictly continued her penance.

11. That leading Daitya, Mūḍha, when slighted by that lady, became angry and showed his hideous form.

12. The wicked-minded demon spoke harsh words terrifying her. He threatened the brahmin lady in many ways.

13. Then the frightened brahmin lady, lovingly resorting to Śiva, repeated the name Śiva many times.

14. The agitated lady repeated the names of Śiva, sought refuge in him for the protection of her sacred virtue.

15. To protect one who sought refuge in him and to uphold good conduct, Śiva manifested himself, as well as to delight her.

16. Śiva, favourably disposed towards his devotees, immediately reduced to ashes that lusty leading demon named Mūḍha.

17. Looking at her with a compassionate look, lord Śiva efficient in and mindful of protecting the devotees told her, "Mention the boon you wish to have".

18. On hearing the words of lord Śiva that chaste lady the wife of the brahmin, saw the auspicious and delightful form of Śiva.

19. Then bowing to Śiva the beautiful supreme lord, the chaste lady of pure mind eulogised him with palms joined together and shoulders drooping down.

Ṛṣikā said :—

20. O great God, lord of the gods, favourably disposed towards those who seek refuge, you are the kinsman of the distressed. You are lord Śiva, protecting your devotees always.

21. My virtue has been saved by you from the Asura Mūḍha. By killing that wicked person the whole universe has been saved by you.

22. O lord, grant me the greatest devotion to your feet which will never decay. This alone is the boon I ask of you. Nothing more than this.

23. O great lord, please listen to another request of mine. Please stay here permanently for the benefit of the people.

Sūta said :—

24. After eulogising lord Śiva thus, Ṛṣikā of auspicious rites remained silent. Then the merciful lord Śiva spoke.

Lord Śiva said:—

25. O Ṛṣikā, you are well-behaved. You are a special devotee of mine. Whatever boons you have asked for have been granted to you.

26. In the meantime, coming to know of the manifestation of Śiva, Viṣṇu, Brahmā and other gods came there with great delight.

27. O brahmins, bowing down with great pleasure to Śiva they all worshipped him. Joining their palms and bending down they eulogised him attentively.

28. In the meantime, Gaṅgā the celestial river, with delighted mind, praised her rites and spoke to that chaste lady Ṛṣīkā.

Gaṅgā said :—

29. For my sake you should make a verbal promise You should stay with me for a day in the month of Vaiśākha.

Sūta said :—

30. On hearing the words of Gaṅgā, the chaste lady of good rites consented with pleasure for the benefit of the world.

31. For her bliss, the delighted Śiva, vanished into that earthen phallic image along with her.

32. Praising Śiva and the brahmin lady, the delighted Brahmā, Viṣṇu and other gods and the celestial river Gaṅgā returned to their abodes.

33. From that day onwards this became a holy and excellent centre. Śiva became famous as Nandikeśa, the destroyer of all sins.

34. O brahmin, in order to wipe off her sins which she takes from others, Gaṅgā comes here on that day every year out of her own good will.

35. The man who takes bath there and worships Nandikeśa with devotion becomes freed from all sins such as the slaughter of a Brahmin etc.

CHAPTER EIGHT

(*The greatness of Mahābala*)

Sūta said:—

1. O brahmins, listen with devotion to the phallic forms of Śiva that exist in the western quarter on this earth.

2. In the city of Kapilā[132] are the two divine phallic images of Śiva named Kāla and Rāmeśvara. By their very sight they dispel sins.

3. Mahāsiddheśvara is on the shore of the western ocean and is famous as the bestower of virtue, wealth, love and salvation.

4. Gokarṇa[133] the excellent shrine, situated on the shore of the western ocean, destroys the sin of brahmin's slaughter and other sins and yields the fruits of all desires.

5. At Gokarṇa there are crores and crores of Śiva's phallic images. At every step there are innumerable holy centres.

6. Of what avail is much talk. Everything in Gokarṇa is Śiva's visible phallic image. All the waters there are holy Tīrthas.

7. O dear, the greatness of Śiva's holy images and the Tīrthas at Gokarṇa is explained and described in the Purāṇas by great sages.

8. In the Kṛta Yuga it is white ; in the Tretā it is deep-red ; in the Dvāpara it is yellow and in the Kali age it is dark in colour.

9. Mahābala, though it has pervaded the regions as far below as the seven nether worlds, will become soft when the terrible age of Kali arrives.

10. Persons committing great sins have attained Śiva's region after worshipping Mahābala, the phallic image of Śiva at Gokarṇa.

132. The present text locates the town Kapilā, famous for the shrines of Kāleśvara and Rāmeśvara, in the west of Bhārata.

133. The Gokarṇa Kṣetra referred to here is located in the Western Ghat. There is a town of this name in the Kanara District with a phallic image of lord Śiva there. This Gokarṇa should be not confused with the town of the name situated in Nepal on the Bāgamatī river.

11. O sages, those who worship the lord with devotion after going to Gokarṇa on a holy day with sacred constellation will undoubtedly become Rudras themselves.

12. A devotee worshipping Śiva's image at any time in Gokarṇa attains the region of Brahmā.

13. With a desire for the welfare of Brahmā, Viṣṇu and other gods, the lord is always present there in the name of Mahābala.

14. That phallic image secured by the Rākṣasa Rāvaṇa as a result of severe penance was installed by Gaṇanāyaka at Gokarṇa.

15-16. The following deities resort to its eastern gate out of devotion for it—Viṣṇu, Brahmā, Mahendra, Viśvedevas, Marudgaṇas, Ādityas, Vasus, Dasras, the moon with the stars and the gods with their attendants. They go there in their aerial chariots.

17. Yama, the god of death himself, Citragupta, the firegod, the manes and the Rudras resort to the southern gate.

18. Varuṇa, the lord of all rivers, along with the rivers Gaṅgā etc. resort to the western gate and serve Mahābala.

19. Similarly the wind god, Kubera, Bhadrakālikā, the goddess of the gods and Caṇḍikā and other Mothers resort to the northern gate.

20-22. All the gods, the Gandharvas, the Pitṛs, Siddhas, Cāraṇas, Vidyādharas, Kiṁpuruṣas, Kinnaras, Guhyakas, Khagas, different types of Piśācas, Vetālas, the powerful Daiteyas, Śeṣa and other serpents, the Siddhas and the sages, eulogise and bow to lord Mahābala. They get their cherished desires and sport about happily.

23. Good penance has been performed by many after worshipping the lord. Great achievements pleasing here and hereafter have been secured by them.

24. O brahmins, the Mahābala image of Śiva at Gokarṇa worshipped and eulogised is the doorway to salvation.

25. The worship of Mahābala on the fourteenth day in the dark half of the month of Māgha yields salvation particularly even to the sinners.

26. On this festive day of Śiva, people of all the four castes come here from all countries, desirous of witnessing the great festivals.

27. Women, old men, children and people of the four stages of life come there, see the lord of gods and obtain contentment.

28. It is by the power of Mahābala that a Cāṇḍālī attained Śivaloka after worshipping that image of Śiva.

CHAPTER NINE

(*The attainment of good goal by the outcaste woman*)

The sages said :

1. O Sūta, O fortunate Sūta, you are blessed, you are the most excellent among the devotees of Śiva. O holy lord, please narrate the story of the outcaste woman you just referred to.

Sūta said :—

2. O brahmins, listen with great devotion to that wonderful story illustrative of Śiva's power. It enhances the devotional feelings of the listeners.

3. The outcaste woman was a brahmin girl in her previous birth. She was named Sauminī. She was endowed with all characteristic signs. Her face was bright like the moon.

4. O brahmins, that youthful maiden Sauminī was married to a certain brahmin boy duly by her father.

5. After getting a husband, O great brahmins, she in her fresh blooming youth indulged in sexual dalliance with him and maintained her auspicious rites.

6. O brahmins, then her youthful husband, the brahmin boy became distressed with a great ailment. Due to the misfortune of Sauminī he died.

7. When the husband passed away, the woman was much distressed, dejected and despondent. For some time

she maintained her pure conduct. She remained in the house, a well-behaved lady.

8. Thereafter, though a widow, her heart became defiled by lustful feelings because she was still in her prime of youth. She then transgressed the limits of decency.

9. Coming to know of her misdeeds defiling the family her kinsmen gathered together, caught hold of her hair, took her far off and abandoned her.

10. A leading Śūdra saw her roaming about in the forest, took her to his house and made her his wife.

11. She then became very fond of sexual intercourse, began to take in meat and indulged in drinking wine. She bore that Śūdra a daughter too.

12. Once while the husband had gone somewhere, Sauminī the erring woman drank wine and badly wanted meat.

13. In her cattleshed outside, goats and sheep had been tethered along with cows. It was dusk when nothing could be visible due to darkness. She then took a sword and went out.

14. Inebriated that she was, the foul woman fond of flesh diet killed a calf taking it to be a goat without much consideration.

15. After taking it within she realised that it was a calf. The terrified woman blurted out "Śiva, Śiva", thanks to some previous merit.

16. She meditated on Śiva for a short while. But the desire for meat overwhelmed her. She minced the meat of the calf and ate it up with great relish.

17. O brahmins, when a long time elapsed thus, Sauminī died and went to Yama's abode.

18. Yama went through her antecedents and taking into consideration her merits and demerits he sent her back from hell to be born in an outcaste family.

19. Fallen from Yama's city she was born as a congenitally blind girl out of the womb of a Cāṇḍāla woman. Her complexion was as dark as the dying embers.

20. She was born blind. Even during her infancy her father and mother died. She was not married to anyone.

She became infected with leprosy and was utterly defiled.

21. Emaciated and distressed with hunger, blind and moving about with a staff in her hand, she somehow subdued her gastric fire by the leavings of food of the Cāṇḍālas nearby.

22. With great difficulty and sufferings she passed a major portion of her life. When old age affected her limbs she was subjected to unending grief and distress.

23. Once she came to know of travellers going to visit Mahābala and Gokarṇa on the Śiva festival day.

24. Then prompted by a desire for clothes and meals she walked slowly to beg of the general public.

25. She moved about here and there begging of the people imploring them with piteous words and outstretched hands after arriving at that place.

26. In the outstretched hands of the suppliant woman, a meritorious traveller hurled a bunch of Bilva leaves.

27. When that bunch fell into her hands she felt it again and again and realising that it was not edible she cast it off dejectedly.

28. That bunch of Bilva leaves cast off from her hands during the night, fortunately fell on the top of a Śiva's phallic image.

29. Thus on the Śiva Caturdaśī night though she begged of the travellers again and again she did not get anything through the intercession of fate.

30. Thus, unwittingly she observed the rites of Śivacaturdaśī and kept awake during the night and obtained great bliss.

31. Then in the next morning, overcome with great grief the dejected woman returned to her native place alone slowly.

32. Exhausted by long starvation, and faltering and staggering at every step she somehow covered the long distance but fell down unconscious.

33. Seated in an aerial chariot brought immediately by Śiva's Gaṇas, thanks to Śiva's mercy, she went to Śiva's region.

34. O brahmins, since at the outset the unchaste woman had cried out Śiva's name unwittingly, she acquired a great merit whereby she reached the divine abode of Mahābala.

35. At Gokarṇa on Śiva's Tithi during the night she had keept awake and observed fast. She had performed the worship of Śiva's image with Bilva bunch.

36. That was the fruit of a meritorious action performed unconsciously. She was liberated thanks to the grace of Mahābala.

37. Thus is the great image of Mahābala, destructive of sins and the bestower of the highest bliss instantaneously.

38. O brahmins thus the greatness of the excellent Śiva image Mahābala has been mentioned to you by me.

39. I shall now mention another wonderful glory of the same. By merely listening to it, the devotion for Śiva is generated.

CHAPTER TEN

(*The greatness and glory of Mahābala*)

Sūta said :—

1. There was a highly virtuous king Mitrasaha in the glorious family of Ikṣvāku. He was the greatest of skilled archers.

2. The virtuous and auspicious-natured lady Madayantī was his beloved wife, like Damayantī of Nala. She was known as a chaste lady.

3. Fond of hunting, once that king Mitrasaha went to a thick forest accompanied by a huge army.

4. Sporting about there, the king killed a wicked demon Kamaṭha who used to harass good men.

5. The demon's younger brother, a deceitful sinner thought "I shall conquer him by deceitful means" and with this evil intention approached the king.

6. On seeing him humble in behaviour in seeking

service under him, the king made him the chief cook without knowing his real nature.

7. After indulging in hunting sports for sometime in the forest, the king abandoned the game and joyously returned to his capital.

8. On the Śrāddha day of his father the king invited his preceptor Vasiṣṭha to his palace and fed him devoutly.

9. On seeing the vegetarian and non-vegetarian dish in which the demon in the guise of a cook had mixed human flesh, the preceptor said.

The preceptor said :—

10. O wicked king, fie upon you. Human flesh has been deceitfully offered to me by you. Hence you will become a demon.

11. On realising that it had been perpetrated by the demon, the preceptor pondered over and prescribed a time-limit of twelve years for the curse.

12. Thinking that the curse was unjustified, the infuriated king was about to return the curse with a handful of water.

13. Then the chaste and virtuous queen Madayantī fell at his feet and entreated him to spare the curse.

14. Out of deference for her entreaties the king desisted from cursing, but dropped the handful of water on his own feet which became deformed.

15. O great sages, from that day onwards the king became famous in the world as Kalmāṣāṅghri by the virtue of that water.

16. By the curse of his preceptor the leading sage, the king Mitrasaha became a terrible violent Rākṣasa, roaming in the forest.

17. Transformed as Rākṣasa and resembling Yama, the destroyer of the world, he roamed about in the forest devouring various living beings, men and others.

18. Once, somewhere in the forest, the king who was as hideous as the god of death saw a newly married couple—a young sage and his young wife indulging in sexual dalliance.

19. The demon habituated to eat human flesh in his distressed state due to the curse caught hold of the young sage in order to eat him like a tiger seizing a fawn.

20. The young woman, on seeing her husband seized by the demon, was much frightened and implored him with piteous cries.

21. In spite of repeated importunities the man-eating ruthless wicked demon cut off the head of the brahmin sage and devoured it.

22. The distressed, grief-stricken chaste lady lamented much. She gathered the bones of her husband and lighted a funeral pyre.

23. The brahmin lady desirous of entering the pyre in order to follow her husband cursed the Rākṣasa king.

24. The chaste lady entered fire after proclaiming "From now onwards if you become united with any woman in sexual embrace you will die."

25. After undergoing the results of his preceptor's curse to which there was a time-limit, the king regained his original form and joyously returned to his palace.

26. Madayantī who knew of the curse of the chaste brahmin lady prevented her husband who evinced a desire for sexual embrace. She was much frightened of widowhood.

27. The issueless king became disgusted with kingly pleasures. Eschewing all riches he went to the forest.

28. He saw the hideous form of Brahmahatyā closely following him, threatening him again and again and tormenting him.

29. Dejected in mind the king wanted to get rid of Brahmahatyā. He tried japas, holy rites, sacrifices and various other means.

30. O brahmins, when Brahmahatyā did not leave him inspite of the means like the ceremonial ablution in holy centres, the king went to Mithilā.

31. Distressed and worried by anxiety the king reached a park at the outskirts of the city. There he saw the sage Gautama approaching him.

32. The king advanced towards that sage of pure

mind. He felt satiated on seeing him. He bowed to him again and again.

33. When the sage enquired of his welfare, the king heaved a sigh of grief and distress. Viewed mercifully by him the king felt pleased and contented. He said thus.

The king said :—

34. O sage, this endless Brahmahatyā harasses me. O dear, it is imperceptible to others but it threatens me at every step.

35. A brahmin boy had been devoured by me in the clutches of a curse. That sin cannot be suppressed even by thousands of expiatory rites.

36. O sage, I roamed here and there and tried various means to quell it. But it did not leave me off. Is it not due to my being a sinning soul ?

37. Now it seems to me that I have attained the fruits of my birth because merely by your sight my heart is filled with bliss.

38. O fortunate one, I, the sinner, seek refuge in your lotus-like feet. Grant me peace, whereby I can be happy.

Sūta said :—

39. Implored thus by the king, the kind-hearted Gautama instructed him in the expiatory means for terrible sins.

Gautama said :—

40. O excellent king, well done You are blessed. Eschew all fear from sins. As long as Śiva is the ruler, there can be no terror to devotees who seek refuge in him.

41. O fortunate king, listen. There is another shrine well consecrated. There is a Śiva's temple named Gokarṇa. It destroys all great sins.

42. Sins greater than the greatest cannot stay there. Śiva himself is present there in the name of Mahābala.

43. Mahābala is the emperor of all phallic images. It assumes four different colours in the four Yugas. It dispels all sins.

44. The excellent holy centre of Gokarṇa is on the shore of western ocean. There is a phallic image of Śiva, destructive of great sins.

45. Great sinners go there, take their ceremonial ablutions many times in the sacred waters and worship Mahābala. They have all attained Śiva's region.

46. O king, you also go to Gokarṇa, the temple of Śiva. After going there and worshipping Śiva attain contentment.

47. Take your holy dip in the sacred waters there. Worship Mahābala. Thus you will be rid of sins and attain Śivaloka.

Sūta said :—

48. Advised thus by the noble-souled Gautama, the king highly delighted in the mind reached Gokarṇa.

49. He took his dip in the holy ponds and worshipped Mahābala. His sins were wiped off without the least vestige. He attained the great region of Śiva.

50. He who listens to this pleasing narrative of Mahābala goes to Śivaloka along with the members of his family upto twentyone generations.

51. Thus the extremely wonderful glory of Mahābala, the phallic image of Śiva, has been narrated to you. It dispels all sins.

CHAPTER ELEVEN

(*The greatness of the moon-crested Paśupatinātha*)

The sages said :—

1. O Sūta, O fortunate Sūta, you are blessed with your mind attached to Śiva. This wonderful story of Mahābala has been narrated to you.

2. Please narrate the sacred glory of the sin-destroying phallic images that are in the northern quarter.

Sūta said :—

3. O brahmins, listen with respect. I shall succinctly explain the particular glory of the northern phallic images of Śiva.

4. There is another shrine Gokarṇa destructive of great sins. There is an extensive holy forest there.

5. The moon-crested Śiva's phallic image, excellent of all, is situated there. It was installed by Rāvaṇa with great devotion and it confers all accomplishments.

6. O great sages, its situation there, is for the benefit of the people as that of Vaidyanātha, the ocean of mercy.

7. Taking the ceremonial ablution in Gokarṇa and worshipping the moon-crested Śiva, the devotee attains Śivaloka. True. It is true undoubtedly.

8. It is impossible to describe in detail the excessively wonderful glory of the moon-crested lord Śiva who has a great affection for his devotees.

9. Somehow the extreme grandeur of the phallic Śiva has been explained to you. Now listen to that of the other phallic image.

10. In the excellent holy centre[134] of the sage Miśra, the phallic image of Śiva had been installed by the great sage Dadhīci.

11. After going there and taking the due ceremonial ablution in the sacred pond, the devotee shall worship this image reverentially.

12. The idol of Dadhīca should be duly worshipped for the propitiation of Śiva by those who seek the fruit of the pilgrimage.

13. O excellent sages, if this is duly performed, the devotee will feel contented. After enjoying all pleasure here he will attain the supreme goal hereafter.

14. The phallic image of Śiva known as Ṛṣīśvara installed by the sages in the holy centre of Naimiṣa[135] forest, yields happiness.

15. O great sages, enjoyment of worldly pleasures and salvation here and hereafter will fall to the lot of even sinful persons who visit and worship it.

134. Not identified.

135. See P. 432 note.

16. The phallic image destructive of sins, in the holy centre of Hatyāharaṇa[136] should be particularly worshipped. It destroys even the sins of several slaughters.

17. Laliteśvara, the phallic image of Śiva in the holy centre Devaprayāga should be worshipped by men. It is destructive of all sins.

18. The phallic image Paśupatīśa in the Nayapāla[137] town famous on the earth is the bestower of the fruits of all desires.

19. That phallic image is in the form of the crest. I shall narrate the story in the description of Kedāreśvara.

20. Close to it lies the wonderful phallic image Muktinātha. Its very sight and worship bestows worldly enjoyment here and liberation hereafter.

21. O great sages, the excellent phallic images in the four quarters have been thus described to you all. What else do you wish to hear.

CHAPTER TWELVE

(The reason for Śiva's assuming the phallic form)

The sages said :—

1. O Sūta, you know every thing by the grace of Vyāsa. There is nothing not known to you. Hence we approach you with a query.

2. The phallic form of Śiva is worshipped throughout the world. You have said so. Is there any special reason for the same ?

3. Pārvatī, the beloved of Śiva, is heard in the world in the form of an arrow. O Sūta, what is the reason for this ? Please satisfy our curiosity in this respect by giving the account you have heard.

136. Not identified

137. Nayapāla (mod. Nepal), a buffer State between India and China is situated on the Himalayas. It was here that lord Śiva preached the Pāśupata-yoga'. The region is sacred to Śiva and is called Siddhikṣetra or Śivapīṭha.

Sūta said :—

4. O brahmins, the story of a different Kalpa was heard from Vyāsa by me. O excellent sages, I shall narrate the same. Please listen.

5. What happened formerly among the brahmins in the Dāruvana[138] forest may kindly be heard. I shall narrate the same in the manner I have heard.

6. There is an excellent forest Dāruvana. There were many excellent sages there, great devotees of Śiva who were always engrossed in meditation on Śiva.

7. O great sages, they performed the worship of Śiva incessantly thrice a day. They eulogised Śiva with different devotional hymns.

8. Once the leading brahmin devotees of Śiva engrossed in the meditation of Śiva went into the forest for bringing sacrificial twigs.

9. In the meantime Śiva himself assuming a very hideous form came there in order to test their devotion.

10. He was very brilliant but stark naked. He had smeared ashes all over his body as the sole ornament. Standing there and holding his penis he began to show all sorts of vicious tricks.

11. It was with a mind to do something pleasing to the forest-dwellers that Śiva, favourite of the devotees, came to the forest at his will.

12. The wives of the sages were extremely frightened at this sight. The other women excited and surprised approached the lord.

13. Some embraced him. Others held his hands. The women were engrossed in struggling with one another.

14. Meanwhile the great sages came there. On seeing him engaged in perverse activities they were pained and infuriated.

15. The sages, deluded by Śiva's Māyā and plunged in grief, began to say—"Who is this ? Who is this ?"

16. When the naked sage did not reply, the great sages told that terrible Puruṣa.

138. See P. 1083 note.

17. "You are acting pervertedly. This violates the Vedic path. Hence let your penis fall on the ground."

Sūta said:—

18. When they said thus, the penis of that Avadhūta, who was Śiva of wonderful form, fell down instantly.

19. That penis burnt everything in front; wherever it went it began to burn everything there.

20. It went to Pātāla; it went to heaven; it went all over the earth; it never remained steady anywhere.

21. All the worlds and the people were distressed. The sages became grief-stricken. Whether gods or sages no one had any peace or joy.

22. All the gods and sages who did not recognize Śiva became sad. They assembled together and hastened to Brahmā and sought refuge in him.

23. O brahmins, after going there, they bowed to and eulogised Brahmā. They narrated what had happened to Brahmā the Creator.

24. Brahmā heard them. He realised that they had been deluded by Śiva's Māyā. After bowing to Śiva, he told the excellent sages.

Brahmā said :—

25. O brahmins, you though wise do such despicable things. Then why complain against the ignorant who act likewise ?

26-27. Who can wish for happiness after offending and antagonising Śiva thus? If a person does not welcome and serve a guest at midday, his virtue is taken away by the guest who in return deposits his sin in him. What then of Śiva himself as a guest ?

28. As long as the penis does not become stationary there cannot be anything good in the three worlds. I am telling you the truth.

29. O sages, you must do such things as will make the penis of Śiva steady. Please ponder over this in your minds.

Sūta said:—

30. Thus urged, the sages bowed to Brahmā and said—"O Brahmā, what shall be done by us ? Please guide us in that task."

31. When the great sages asked him thus, Brahmā, the grandfather of the worlds, spoke to them.

Brahmā said:—

32. Let the gods propitiate goddess Pārvatī and pray. If she can assume the form of the vaginal passage that penis will become steady.

33. O excellent sages, listen. I shall tell you the mode of procedure. Act accordingly with love and devotion. She will be thus pleased.

34. Make an eight-petalled mystic diagram of lotus and place a pot over it. Water from holy centres shall be poured into the pot along with the sprouts of Dūrvā and barley.

35. The pot shall be invoked with Vedic mantras. It shall be worshipped according to the Vedic rituals after remembering Śiva.

36. The penis shall be drenched with that water, O great sages. When the sprinkling is made with Śatarudrīya mantras it will become stable.

37. Pārvatī in the form of the Vaginal passage and an auspicions arrow shall form as the pedestal wherein the phallus shall be installed in accompaniment of the Vedic mantras.[139]

38. Lord Śiva shall be propitiated with the offerings of sweet scents, sandal paste, fragrant flowers, incense and other things as well as by food offerings and other forms of worship.

39. With prostrations, holy hymns, musical instruments and songs he shall be propitiated further. Svastyayana mantras shall be repeated and the devotees shall proclaim the victory of the lord.

40. The following prayer shall be recited—"O lord of

139. The pedestal shaped as the vagina and the phallus fixed therein are symbolical of the eternal creative forces personified as Śivā and Śiva.

the gods, be pleased, O delighter of the universe. You are the creator, protector and the annihilator. You are imperishable.

41. You are the beginning of the universe, the origin of the universe within the universe. "O lord Śiva, be quiet. Protect all the worlds."

42. If this is performed there will be stability, to be sure. There will not be any aberration in the three worlds. There will be happiness always.

Sūta said:—

43. O brahmins, thus advised, the gods bowed to Brahmā and then sought refuge in Śiva with a desire for the happiness of the worlds.

44. When worshipped with great devotion and implored, lord Śiva became delighted and spoke to them.

Lord Śiva said:—

45. O gods, O sages, you listen to my words with reverence. If my penis is supported in a vaginal passage there will be happiness.

46. Except Pārvatī, no other woman can hold my penis. Held by her my penis will immediately become quiet.

Sūta said :—

47. O great sages, on hearing those words the delighted sages and the gods took Brahmā with them and prayed to Pārvatī.

48. After propitiating Pārvatī and the bull-bannered lord and performing the rites mentioned before, the excellent penis became static.

49. The gods and the sages propitiated Pārvatī and Śiva by the mode of procedure laid down in the Vedas for the sake of virtue.

50. Brahmā, Viṣṇu and other gods, sages and the three worlds including the mobile and immobile beings worshipped Śiva particularly.

51. Śiva became delighted and so also Pārvatī, the mother of the universe. That phallus was held by her in that form then.

52. When the phallus was stabilised, there was wel-

fare throughout the worlds. O brahmins, that phallus became famous in the three worlds.

53. The phallus is known as "Hāṭeśa" as well as "Śivā-Śiva." By worshipping it, all the people become happy in every respect.

54. Here everything will flourish in plenty conferring supreme happiness and bliss. Hereafter it will bestow final liberation. No doubt need be entertained in this respect.

CHAPTER THIRTEEN

(*The origin of Vaṭuka*)

Sūta said :—

1. O brahmins, it has been narrated to you how Śiva came to be worshipped in the three worlds in the form of a phallic image. What else do you wish to hear ?

The sages said :—

2. O holy lord, please narrate the glory of the phallic image known as Andhakeśvara. Similarly it behoves you to mention the glory of other phallic images willingly.

Sūta said :—

3. Formerly the Asura Andhaka resorted to the deep ditch of the ocean and kept the three worlds under his control. He harrassed the gods.

4. He used to come out of the ditch and harrass the people. Then he of great exploit re-entered the ditch.

5. O great sages, the gods were grief-stricken. Imploring Śiva again and again, they mentioned their miseries to him.

Sūta said :—

6. On hearing the words of the gods, the delighted lord Śiva, the slayer of the wicked and the goal of the good replied.

Śiva said :—

7. I shall slay that Asura Andhaka, the murderer of the gods. O gods, proceed with the army. I too shall come along with the Gaṇas.

8. When that terrible antagonist of the gods and the sages came out of the ditch, the gods went and occupied it.

9. The Asuras and the gods fought a terrible battle. By the blessings of Śiva, the gods became very strong.

10. Attacked and tormented by the gods, the Asura returned to the ditch when he was pierced through with the trident by Śiva, the supreme soul.

11. Remaining there he meditated on Śiva and prayed —"On seeing you at the hour of death, one becomes identical with you instantaneously."

12. Thus eulogised, the delighted Śiva spoke to him— "Mention the boon you wish to have. I shall grant it to you."

13. On hearing these words, the Asura said again after bowing to and eulogising Śiva with pious feelings.

Andhaka said:—

14. O lord of gods, if you are delighted grant me the auspicious devotion to you. Taking unusual compassion on me, be stationed here.

Sūta said:—

15. Requested thus, Śiva hurled that Asura into that ditch. He himself stood there in the form of a phallic image with a desire to help the world.

16. If a man worships Andhakeśa every day, his desires are fulfilled within six months.

17-19. The brahmin who worships the beneficent phallic image for his livelihood for six months becomes a Devalaka, the worshipper of idol for subsistence. He is not authorised in ordinary rites of brahmins.

The sages said:—

Who is a Devalaka? What is his function? O intelligent one, mention that for the guidance of the people.

Sūta said:—

20. There was a brahmin Dadhīci who was well-versed in the Vedas and highly virtuous. He was engrossed in his devotion to Śiva and was interested in Śiva's lore.

21. His son was known as Sudarśana whose wife was Dukūlā. She was born of a defiled family.

22. The husband was always under her control. He had four sons. Of course he used to worship Śiva every day.

23. Then it happened that Dadhīci had to go and live in another village along with his kinsmen. The kinsmen did not let him go back.

24. While leaving home, Dadhīci, the excellent devotee, had already instructed his son, "Be devoted to Śiva."

25. Sudarśana's son also worshipped Śiva. O great sages, thus a long time elapsed.

26-28. So, once it happened that on a Śivarātri occasion when all observed fast, Sudarśana had his sexual intercourse with his wife and then performed the worship. But before he performed the worship he abstained from taking bath. For this misdeed Śiva was infuriated and said.

Lord Śiva said:—

29. O knave, you had sexual intercourse with your wife on the occasion of Śivarātri. Without taking bath you performed the worship. You are an indiscreet fellow.

30. Because you have done this consciously, be sluggish and insensible. You are an untouchable person for me. Avoid touching me.

Sūta said:—

31. Cursed thus by lord Śiva, Sudarśana, the son of Dadhīci, attained insensibility immediately, deluded by Śiva's. Māyā.

32. O brahmins, meanwhile Dadhīci, the excellent devotee of Śiva, returned from the other village and heard the details.

33. He too was rebuked by Śiva. Hence he felt much distressed. He cried—"Oh I am doomed by this foul deed of my son."

34. Dadhīci, honoured amongst the good, grumbled

again and again—"My excellent family is damned by the misbehaviour of my vicious son.

35. That son too is doomed. He has taken a vicious slut to his wife." Thus the son was rebuked by his father who repented.

36. The father then worshipped Pārvatī with excellent rites, sincere devotion and perseverance for the happiness of his son.

37. Sudarśana himself performed the worship of Pārvatī with great devotion adopting the path of Caṇḍī worship and with auspicious hymns.

38. Thus by various means and with sincere devotion the father and the son propitiated the goddess Pārvatī who is favourably disposed towards her devotees.

39. O sage, by the devotion of their service Caṇḍikā was delighted. She adopted Sudarśana as her son.

40. For the sake of her adopted son she herself implored Śiva. Śiva who was angry had become quite calm. The son also was delighted.

41. Then realising that lord Śiva the bull-bannered deity was delighted, she bowed to him herself and placed the son on his lap.

42-43. Making the ablution of the son with ghee, Pārvatī handed over to her son Sudarśana the three-stringed sacred thread with a single knot and imparted instruction in Śivagāyatrī[140] consisting of sixteen syllables.

44. Then the brahmin boy performed the Saṁkalpapūjā (worship by mental conception) sixteen times with the five-syllabled mantra with the word Śrī prefixed to Śiva.

45-46. Beginning with ceremonial ablution and ending with the concluding obeisance he worshipped the bull-bannered deity by means of devotional mantras, musical instruments and adorations in the presence of the sages. He recited various names of Śiva. Then the delighted Śiva and

140. According to one school of Śiva-cult, the sixteen-syllabled formula known as Śivagāyatrī is the following: वामदेवाय धीमहि धियो यो नः प्रचोदयात् ।

Caṇḍikā said.

47. "Wealth, foodgrain etc. whatever is offered to me shall be taken by you. There is no sin in this action.

48. In the rites concerning me you will officiate as the chief, especially so in the rites concerning the goddess. Ghee, oil etc., everything offered to me shall be taken by you.

49. When the Prājāpatya rite is performed only one of you shall be there. Then alone is the worship complete. Or everything becomes fruitless.

50. The Tilaka must be made round. Then you shall take bath. Sandhyā prayers to Śiva shall be offered and his Gāyatrī repeated.

51. After rendering service to me at the outset, the other rites shall be performed according to the family tradition. When everything is thus performed there shall be welfare. Your blemishes have been excused by me.

Sūta said:—

52. After saying this, the supreme soul Śiva consecrated his four sons as Vaṭukas in the four quarters.

53. After keeping Sudarśana as her son with herself she granted boons to his sons and blessed them in several ways.

The Goddess said:—

54. Between you two whoever becomes my Vaṭuka shall be victorious. No doubt need be entertained in this respect.

55. He who worships you has worshipped me too. You shall perform your duties always, O son.

Sūta said:—

56. Thus boons were granted to the noble Sudarśana and his sons by Śiva and Śivā out of pity for the welfare of the worlds.

57. Because they had been established by Śiva and Śivā they are known as Vaṭukas. Those who neglect penance are known s Tapodhamas.

58. Thanks to the mercy of Śiva and Śivā they

expanded in various ways. Their worship at the outset is the great worship of Śiva, the supreme soul.

59. No worship shall be performed by any person as long as he has not performed Śiva's worship. If it is performed it does not turn out to be auspicious.

60. Whether auspicious or inauspicious, the Vaṭuka is not to be eschewed. In the Prājāpatya rite and at the feast a single Vaṭu is considered excellent.

61. In the rites of Śiva and Śivā this difference is marked. O intelligent one, hear the same. O faultless one, I shall explain it now.

62-63. I shall explain in the manner I have heard, the event that happened in the city of king Bhadra near the shrine of Andhakeśa during the daily rite of feasting in the Prājāpatya rite.

64. A certain banner was given to that king by Śiva who was satisfied with his devotion. The king was addressed too by the lord mercifully.

65-66. The banner will be raised and bound in the morning. It will fall down in the night. This will happen when the Prājāpatya rite is full and complete. Otherwise this banner will remain steady even during the night. After saying this to the king, the delighted Śiva, the storehouse of mercy, vanished.

67. O great sage, the king adopted the procedure accordingly. The Prājāpatya rite was performed every day in accordance with the rules of Śiva-worship.

68. If the rites became full and complete, the banner rose up itself in the morning and fell down during the night.

69. On one occasion the function of the Vaṭu took place in the beginning. The banner then fell even before the feast.

70. On seeing it there, the learned men were asked by the king. The brahmins are at their feast. Why is the banner not flying?

71. How did it fall down ? O brahmins, tell me the truth. Thus asked the brahmins, the excellent scholars, said.

72. "O great king, while feasting the brahmins

Vaṭuka the son of Caṇḍī was fed at the outset. Śiva was satisfied. Hence the banner fell down."

73. On hearing it, the king and the people were surprised. They praised them.

74. Thus the greatness of the Vaṭukas was enhanced by Śiva. The Vaṭukas are glorified as excellent ritualists by those who know things of yore.

75. At first Śiva's worship shall be performed by the Baṭukas alone. Not otherwise. None else is entitled to the worship as Śiva has said.

76. They shall conclude the worship with the remarks, "Let the worship be complete." This alone is their work. Nothing else.

77. O great sages, thus whatever was asked has been narrated to you, on hearing which a man obtains the fruit of Śiva's worship.

CHAPTER FOURTEEN

(*The origin of the Jyotirliṅga Somanātha*)

The sages said:—

1. Please narrate the greatness of the Jyotirliṅgas. Please mention their origin and everything else in the manner you have heard.

Sūta said:—

2. O brahmins, please listen, I shall narrate its greatness and origin succinctly in the manner I have heard from my good preceptor, to the extent of my intellect.

3. The first among them is glorified as Somanātha. O sage, at the outset, listen to its greatness with attention.

4. O great sages, the greatness of Jyotirliṅgas cannot be adequately described even in hundreds of years. Still I shall tell you.

5. O great sages, his daughters, twenty-seven in number, Aśvinī and others, were given in marriage to the moon by Dakṣa, the great soul.

6. On securing the moon as their lord, those daughters shone extraordinarily. The moon too, on securing them shone incessantly.

7. The jewel shines with gold and the gold shines with the jewel. Now listen to what happened in due course.

8. Out of his twenty-seven wives he did not love any one so much at anytime as he loved Rohiṇī.

9. The others became distressed and sought refuge in their father. After going to him they mentioned their misery to him.

10. On hearing it, Dakṣa too was struck with grief. O brahmins, approaching the moon he calmly spoke to him thus.

Dakṣa said:—

11. O storehouse of digits, you are born of a noble family. How can you cherish oddity in your affection towards your dependents ?

12. If you have done so, stop with it. This is enough. You shall not repeat it. Oddity in behaviour is said to be conducive to hell.

Sūta said:—

13. After requesting the moon, his son-in-law, thus, Dakṣa returned to his abode fully assured.

14. The moon did not act according to his advice being deluded by Śiva's Māyā which deludes the universe.

15. Welfare befalls him who is destined to have it. How can one destined to court woe have a weal ?

16. Being subjected to the force of destiny the moon did not accept his advice. Infatuated of Rohiṇī he neglected others.

17. On hearing it the skilful Dakṣa returned to the moon excessively distressed. He politely asked the moon to mend his ways.

Dakṣa said:—

18. O moon, listen. Although requested repeatedly you did not pay heed to my entreaties. Hence, fall a prey to the wasting disease.

Sūta said:—

19. Just as he cursed him, the moon contracted consumption within a trice. When he was wasted away there was a great hue and cry.

20. O sage, the gods and the sages became extremely agitated and felt miserable—"What shall be done ? What will happen now ?"

21. Informed and implored by the moon, Indra and other gods, Vasiṣṭha and other sages sought refuge in Brahmā.

22. O sage, after approaching him in their great agitation they bowed to and eulogised Brahmā and mentioned everything to him.

23. On hearing their words Brahmā was much surprised. Praising the Māyā of Śiva within their hearing he said.

Brahmā said:—

24. O what a pity ? This is distressing to the entire world. The moon is always wicked and defiled. Now Dakṣa has cursed him.

25. Many unholy deeds have been committed by the wicked moon. O sages, O gods, may the early misdeeds of the moon be heard.

26. The wicked fellow went to Bṛhaspati's house and abducted his wife Tārā. He then allied himself with the Daityas.

27. Having sought refuge in the Daityas he fought against the god though forbidden by me and Atri. Then the moon restored Tārā to Bṛhaspati.

28. Seeing her pregnant, Bṛhaspati refused to take her back. Induced by us he accepted her unwillingly.

29-30. But he said, "If she casts off the foetus I shall accept her." When they asked her whose child she bore in the womb, she replied that the foetus grew out of the seed of the moon. O excellent sages, I then removed the foetus and urged by me, she was accepted by him.

31. What avails the narration of his previous countless vicious deeds? He still continues to do similar things.

32. What has happened cannot be reversed. I shall tell you the means to be adopted now. Listen attentively.

33. Let the moon go to the auspicious shrine at Prabhāsa along with the gods. Let him propitiate Śiva there according to Mṛtyuñjaya rites.

34. Let him perform the penance incessantly sitting before the lord. The delighted Śiva will cure him from consumption afterwards.

Sūta said:—

35. On hearing the words of Brahmā, the gods and sages returned to the place where Dakṣa and the moon were present.

36-37. The gods and the sages consoled Dakṣa and took the moon to Prabhāsa.[141] They invoked the sacred waters of Sarasvatī and other rivers and performed the worship of the earthen phallic image in accordance with the Mṛtyuñjaya rites.

38. The gods and the sages of pious mind left the moon at Prabhāsa and joyously returned to their abodes.

39. The moon performed the penance incessantly for six months. He worshipped the bull-bannered deity with the Mṛtyuñjaya mantra.

40. The moon repeated the Mṛtyuñjaya[142] mantra a hundred million times. He meditated on the lord Mṛtyuñjaya with his mind unruffled.

41. Lord Śiva, who is favourably disposed towards his devotees, was pleased by his devotion and manifesting himself there spoke to him thus.

Śiva said:—

42. O moon, may there be welfare to you. Choose your boon, whatever you desire in your mind. I am pleased with you. I shall grant you an excellent boon.

The moon said:—

43. O lord of gods, if you are delighted, what is not

141. This region sacred to Śiva is placed in Kathiawar See P. 1084 note.

142. Cp. VS. 3. 60.

attainable to me? Still, O lord, let not my body decay by consumption.

44. Pardon my faults. Remain benevolent to me always. When he had said thus Śiva spoke to him again.

Śiva said:—

45. O moon, let your digit decline day by day in one fortnight and increase steadily in another.

Sūta said:—

46. O brahmins, when this happened the delighted gods and the sages came there quickly.

47. After coming there they offered benedictory blessings to the moon. They joined their palms in reverence and bowed to Śiva. They prayed to him devotionally.

The gods said:—

48. O great god, O lord of gods, obeisance be to you. O Śiva, O lord, be stable here along with Umā.

Sūta said:—

49. Then the moon eulogised the lord with good devotion first in the Nirguṇa and then in the Saguṇa form.

50-51. Śiva was delighted with the gods. For increasing the glory and greatness of the region and the moon, Śiva stayed there in the name of Someśvara. He became famous in the three worlds. O brahmins, by worship Śiva becomes the destroyer of ailments such as consumption, leprosy etc.

52. Blessed indeed and contented is he in whose name Śiva the lord of the worlds, himself stayed there sanctifying the entire world.

53. A pond was established there itself by all the gods. That was shared by Śiva and Brahmā together.

54. It is famous as the moon's pond on the earth. It is destructive of sins. The man who takes bath there gets rid of sins here.

55. Incurable diseases like consumption are entirely eradicated if a person takes ablutions there for six months.

56. A pious man attains the fruit of circumambulating

the earth, if he circumambulates Prabhāsa. After death he is honoured in heaven by the gods.

57. On seeing this Somaliṅga a person is relieved of all sins. After enjoying the fruits as desired, he attains heaven after death.

58. He who makes pilgrimage to this place attains the fruits of whatever he might have had in view. There is no doubt about this.

59-60. Thus seeing the fruit of that high order, the sages and the gods joyously bowed to Śiva and took the moon now freed from wastage. Circumambulating and praising that holy centre they returned to their abodes. The moon resumed his former activity.

61. O great sages, thus the details of the origin of Someśa have been narrated to you. Someśvara has originated thus.

62. He who listens to this origin or narrates it to others attains all desires and becomes rid of all sins.

CHAPTER FIFTEEN

(*The origin of the Second Mallikārjuna Jyotirliṅga*)

Sūta said:—

1. Hereafter I shall explain the origin of Mallikārjuna on hearing which the devotee becomes intelligent and rid of all sins.

2. The story of Kumāra has already been mentioned by me. I shall explain it again. It is divine and destructive of all sins.

3-4. When Kumāra, son of Śivā and the powerful enemy of Tāraka returned to Kailāsa, the celestial sage Nārada came there and told him all the news such as the marriage of Gaṇesvara and corrupted his mind.

5. On hearing it, Kumāra bowed to his parents and went to the mountain Krauñca[143] though forbidden by his parents.

6. Due to separation from her son, Pārvatī was distressed. Then Śiva enlightened her.

7. O beloved, why are you distressed? O Pārvatī, do not be grieved. O beautiful lady, our son will certainly return. Let not your excessive grief overpower you.

8. When the distressed Pārvatī did not pay heed to his advice, the celestial sages were sent to Kārttika by Śiva.

9. The gods and the sages, accompanied by their attendants went there joyously to bring back Kumāra.

10. They went there and bowed to Kumāra, implored him in many ways and requested him humbly and respectfully.

11. Agitated by great pride Kumāra did not care for the importunities of the gods and sages, intermingled with Śiva's behest.

12. Then they returned again to Śiva. After bowing to him and taking leave of him they returned to their abodes.

13. When he did not return, goddess Pārvatī felt severely the pangs of separation from her son. Śiva too was extremely miserable.

14. Grief-stricken and distressed following the conventions of the world, out of affection they went to the place where their son was.

15. Coming to know of the arrival of his parents, from the top of the mountain Kumāra went thirtysix kilometres further out of disregard for their love.

16. When he went further on the Krauñca hill, Śiva and Pārvatī stayed behind assuming the fiery form.

17. Out of filial affection they used to visit Kumāra on the concluding day of every fortnight.

18. Śiva goes there on Amāvasyā day and Pārvatī on the Full Moon day.

19. From that day onwards that phallic image of Śiva born of Mallikārjuna became famous in the three worlds.

143. It is a part of Kailāsa on which the Mānasarovara is situated.

20. He who sees that phallic image becomes rid of all sins and attains all desires. There is no doubt about it.

21. His misery disappears. He obtains supreme happiness. He never suffers from the distress of rebirth in the mother's womb.

22. There is no doubt that he obtains flourishing wealth, foodgrains, fame, health and the fruits of cherished desires.

23. Thus the second Jyotirliṅga Mallika has been narrated. It is the bestower of happiness and the welfare to the world.

CHAPTER SIXTEEN

(*The greatness of the Jyotirliṅga Mahākāla*)

The sages said:—

1. O Sūta, you know everything by Vyāsa's favour. We are never satiated by hearing about the Jyotirliṅgas.

2. Hence O holy lord, be kind to us and narrate the third Jyotirliṅga to us now.

Sūta said:—

3. O brahmins, if I remain in the company of you all, the glorious ones, I am blessed and contented. Blessed indeed is the association of saintly men.

4. Hence, considering it my good fortune, I shall narrate the sanctifying sin-destroying divine story. Please listen to this story respectfully.

5. There is a beautiful city Avanti[144] yielding liberation to all souls. It is a favourite of Śiva, highly meritorious and sanctifying.

6. An excellent brahmin engrossed in the performance of auspicious rites lived there. He studied the Vedas and performed the Vedic rites.

144. The town Avanti is identical with Ujjayinī, modern Ujjain.

7. The brahmin maintained sacrificial fires. He was the devotee of Śiva. Everyday he worshipped the idol of Śiva.

8. This brahmin Vedapriya was always interested in acquiring perfect knowledge. After securing the fruits of holy rites he attained the goal of the good.

9. O excellent sages, he had four sons like him. They were not inferior to their parents and they were ever engaged in the worship of Śiva.

10. The eldest was Devapriya The next was Priyamedhas. The third was Sukṛta and the fourth was Dharmavāhin of good rites.

11. Thanks to the power of their merit, happiness increased on the earth even as the moon waxes incessantly in the bright half of the month.

12. Their good qualities too flourished delighting and pleasing all. That city was enveloped in the brahminical splendour.

13. O excellent brahmins, let the excellent event that happened in the meantime be heard. I shall narrate it in the manner I have heard.

14. There was a great Asura Dūṣaṇa on the Ratnamāla[145] hill. He was very powerful. He was the king of the Daityas incessantly engaged in hating virtue and virtuous rites.

15. Thanks to the grant of boons by Brahmā he considered the whole universe insignificant. The gods were defeated by him and ousted from their places and positions.

16. Vedic rites and rites according to Smṛtis all over the earth were smothered by that wicked fellow like rabbits by a lion.

17. Whatever Vedic rites were there in the shrines and holy centres were stopped by him. Dharma was exiled to a distant place.

18. "There is a beautiful city Avanti." Thinking that what the Asura did, hear.

19. Accompanied by a vast army, the great Asura

145. Not identified. Its identification with Ratnagiri in the south Marāṭhā region is doubtful.

Dūṣaṇa went there desiring to harm the brahmins staying in the city.

20. After reaching the place, that great knave, that hater of brahmins called four hefty Daityas to him and said these words.

The Daitya said:—

21. Why don't the wicked brahmins do as I say ? All these, engaged in Vedic rites and rituals are worthy of being punished by me.

22. O excellent Daityas, the gods and the kings in the world have been defeated by me. Why should not the brahmins be kept in my control ?

23. If they wish to live happily let them abandon the rites of Śiva and the rituals of the Vedas.

24. Otherwise it is doubtful that they will continue to live. I have said this truthfully. Hence, do that unhesitatingly.

Sūta said:—

25. On hearing this and receiving the instruction the four Daityas besieged the four quarters of the city like the fires of dissolution.

26. On coming to know of the intent of the Daityas, the brahmins were not at all distressed because they were engaged in meditating on Śiva.

27. Resorting to courage, the brahmins did not move even a line's breadth from meditation. With Śiva to help who can remain in distress ?

28. In the meantime, the whole of that auspicious city was overrun by them. The people were harassed and they rushed against the brahmins.

The people said:—

29. O holy lords, what shall be done ? The wicked Asuras have come. People are tortured. They have come very near.

Sūta said:—

30. On hearing their words, the brahmins, the sons of

Vedapriya, placing their faith in Śiva for ever, spoke to them.

The Brahmins said:—

31. Listen, we do not have an army to frighten the wicked Asuras. We do not have weapons to drive them back.

32. The general dishonour and insult reflects on him who supports us. Moreover, what can happen to Śiva who is omnipotent?

33. Let lord Śiva protect us from the terror of the Asuras. Except Śiva, favourably disposed to his devotees there is no other refuge.

Sūta said:—

34-35. Emboldened thus they performed the worship of Śiva's earthern idol. They sat firmly engaged in meditation. On seeing them thus the mighty Dūṣāṇa shouted "Let them be killed. Let them be bound." But the brahmins, the sons of Vedapriya engrossed in meditation on Śiva did not hear the shouts.

36. When the wicked Daitya desired to kill the brahmins, the spot near the Pārthiva idol caved in with a loud report.

37. From the chasm thus created, Śiva rose up assuming a hideous form. He became famous as Mahākāla, the slayer of the wicked and the goal of the good.

38. "I am Mahākāla (the great god of death) risen up against the wicked like you. O sinful one, go away, leave the presence of these brahmins."

39. After saying this Śiva reduced Dūṣaṇa and his army, to ashes immediately with a mere sound of Hum.

40. Dūṣaṇa and a portion of his army too were killed by Śiva the great soul. A part of the army fled.

41. Just as darkness is dispelled on seeing the sun, so also that army was destroyed on seeing Śiva.

42. Divine drums were sounded. Shower of flowers fell. Viṣṇu, Brahmā and other gods came there.

43. After bowing to the benefactor of the worlds, the

brahmins joined their palms in reverence and eulogised him with different hymns

44. After consoling the brahmins the delighted Śiva asked the Brahmins to choose the boon they wished to have.

45. On hearing it, the devout brahmins with palms joined in reverence and heads bent down bowed to Śiva and said.

The brahmins said:—

46. O lord, the chastiser of the wicked, O Śiva, grant us liberation from the ocean of worldly existence. O Śiva.

47. O Śiva, you shall stay here itself for the protection of the people. O lord Śiva, save those who see you.

Sūta said:—

48. Requested thus, Śiva remained in that auspicious chasm for the protection of his devotees after granting them the goal of the good.

49. The brahmins attained salvation. The supporting base of Śiva in the form of Liṅga extended to 3 kilometres in each of the four directions.

50. O brahmins, Śiva became famous as Mahākāleśvara. On seeing this image no one will have misery even in dreams.

51. A man worshipping this image with a cherished desire in his mind will attain the same here and salvation hereafter.

52. O great ones with good rites, the origin and the greatness of Mahākāla has thus been narrated to you. What else do you wish to hear?

CHAPTER SEVENTEEN

(*The greatness of Jyotirliṅga Mahākāla*)

The sages said:—

1. O most intelligent one, please mention again the greatness of the Jyotirliṅga Mahākāla, the protector of his devotees.

Sūta said:—

2. O brahmins, listen with interest to the devotion enhancing greatness of Mahākāla, the protector of the devotees.

3. In Ujjayinī there was a king Candrasena, a devotee of Śiva, who had conquered his sense-organs and who knew the principles of all Śāstras.

4. O brahmins, the Gaṇa Maṇibhadra, honoured by the people, the chief of the Gaṇas of Śiva, was a friend of that king.

5. Once the liberal-minded Gaṇa-chief Maṇibhadra, gave him the great jewel Cintāmaṇi, out of pleasure.

6. The jewel was as brilliant as the sun. It shone like Kaustubha. It blessed auspiciously when meditated upon, heard of or sighted.

7. Any thing made of bell-metal, copper, tin or stone touched with its brilliant surface turned into gold.

8. Wearing that gem round his neck the king Candrasena, dependent on Śiva shone well like the sun in the midst of gods.

9. On hearing that the excellent king Candrasena had the Cintāmaṇi round his neck, the kings on the earth were agitated in their hearts due to greed.

10. The kings ignorantly trying to rival with him, begged of Candrasena, that jewel secured from the god. They used various means to get the jewel.

11. O brahmins, the importunity of the kings was rendered futile by Candrasena, a staunch devotee of Śiva.

12. Disappointed and offended thus by him the kings of all the lands became wrathful against him.

13. Then the kings fully equipped with the four

types of armies[146] attempted to conquer Candrasena in the battle.

14. They joined together, consulted and conspired with one another. With a vast army they laid siege to the four main gates of Ujjayinī.

15. On seeing his city thus attacked by the kings, the king Candrasena sought refuge in Mahākāleśvara.

16. Without doubts and hesitations, without taking in any food that king of steady resolve worshipped Mahākāla day and night without turning his mind to anything else.

17. Then the lord Śiva, delighted in his mind, concocted a means in order to save him. Listen to that with attention.

18. O brahmins, at that very time a certain cowherdess roaming here and there in that excellent city accompanied by her child came near Mahākāla.

19. She had lost her husband. She carried her babe five years old. With great devotion she watched the Mahākāla worship performed by the monarch.

20. After witnessing the wonderful Śiva-worship performed by him and bowing down she returned to her camp.

21. The son of that cowherdess who had watched everything out of curiosity, thought of performing Śiva's worship similarly.

22-23. He brought a fine pebble from somewhere and considered it his Śivaliṅga. He placed it in a vacant place not far from his camp. Various articles were conceived by him as sweet scents, ornaments, cloth, incense, lamp, rice grains and foodgrains in the course of his worship.

24. Worshipping again and again with delightful leaves and flowers he danced in various ways and made obeisance again and again.

25. As his mind was engrossed in the worship of Śiva the cowherdess, his mother called him to take his meals.

26. When the son engrossed in the worship did not like to take meals though called many times, the mother went there.

146. A complete army consists of elephants, chariots, cavalry and infantry.

27. On seeing him seated in front of Śiva with eyes closed she angrily caught hold of his hand, dragged him and beat him.

28. When the son did not come away even after being dragged and struck she threw the image far off and spoiled his worship.

29. Rebuking her son who was lamenting piteously the infuriated cowherdess entered her house again.

30. On seeing his worship spoilt by his mother, the boy fell down and lamented, "O lord, O lord."

31. In his excessive grief he became unconscious suddenly. Regaining consciousness after a while he opened his eyes.

32. Immediately the camp became a beautiful temple of Mahākāla. Thanks to the blessings of Śiva, that child saw all these.

33. The doorway was made of gold. There were excellent festoons at the doorstep. The temple had a shining dais set with costly and pure blue diamonds.

34. The temple was equipped with many golden pot-like domes, shining jewel-bedecked columns and the floor-paved with crystal bricks.

35. In the midst, the cowherd's son saw a jewel-bedecked liṅga of Śiva, the storehouse of mercy, along with the articles he used for worshipping.

36. On seeing these, the boy was much surprised in his mind. He got up immediately. It seemed as if he was immersed in the ocean of great bliss.

37. He eulogised and bowed to Śiva again and again. When the sun set the boy came out of the Śiva temple.

38. Then he saw his own camp as beautiful as the city of Indra. It had been suddenly transformed into one of gold, of variegated nature and shining much.

39. He entered the house equipped with everything brilliant and glittering in the night. Jewels and gold pieces were scattered everywhere. He was joyous.

40. There he saw his mother sleeping. She was like a celestial lady with all divine characteristics. Her limbs shone and glittered with ornamental jewelry.

41. O brahmins, then that son, the special object of

Śiva's blessings, excited due to happiness awakened his mother immediately.

42. Getting up and seeing everything unprecedentedly wonderful, she was as it were immersed in great bliss. She embraced her son.

43. Hearing everything of the benign favour of the lord of Pārvatī from her son she sent word of it to the monarch who was worshipping Śiva constantly.

44. The king who had concluded the observance of rites during the night came there immediately and saw the refulgence of the cowherd's son in propitiating Śiva.

45. On seeing everything in the company of his ministers and chief priest the king was immersed in the ocean of great bliss and emboldened.

46. Shedding tears of love and repeating the names of Śiva with pleasure, the king Candrasena embraced the boy.

47. O brahmins, there was a great and wonderful jubilation. Excited with happiness they sang the glorious songs of lord Śiva.

48. On account of this wonderful event, this manifestation of the greatness of Śiva and the flutter in the midst of the citizens, the night elapsed as though it was only a moment.

49. The kings who had besieged the city for an attack heard of this event in the morning through their spies.

50. Extremely surprised on hearing it the kings who had come there met together and consulted one another.

The kings said:—

51. This king Candrasena is a devotee of Śiva and hence invincible. The king of Ujjayinī, the city of Mahākāla, is never distressed.

52. The king Candrasena is a great devotee of Śiva inasmuch as even children in his city observe Śiva's rites.

53. Certainly Śiva will be furious if we offend him. We will be doomed if Śiva is furious.

54. Hence we shall make an alliance with him. In that case lord Śiva will be compassionate to us.

Sūta said:—

55. Thus deciding, the kings abandoned their enmity. They regained purity of mind. They were pleased. They abandoned their weapons and missiles.

56. Permitted and encouraged by Candrasena they entered Ujjayinī, the beautiful city of Mahākāla and worshipped him.

57. Then they went to the house of the cowherdess. They praised her good fortune with divine blessings.

58. They were welcomed and honoured by Candrasena there. Seated on a very worthy seat they congratulated him and were surprised.

59. Seeing the shrine of Śiva and the Śiva-Liṅga that rose up, thanks to the power of the son of the cowherdess they fixed their mind in Śiva.

60. The delighted kings, sought the sympathy of Śiva and presented several valuable things to the cowherd boy.

61. The kings made him the chieftain of cowherds in all their different lands.

62. In the meantime Hanumat, the brilliant lord of monkeys, worshipped by the gods manifested himself there.

63. The kings were bewildered at his arrival. They rose up in reverence and made obeisance to him perfectly humble in their devotion.

64. Worshipped by them and seated in their midst the lord of monkeys embraced the cowherd boy and glanced at the kings and said.

Hanūmat said:—

65. Weal unto ye all, O kings and all the souls here, listen. Except Śiva there is no other goal to human beings.

66. This cowherd boy fortunately saw the worship of Śiva. Without the use of mantras he worshipped Śiva and attained happiness.

67. This boy, the most excellent devotee of Śiva, the enhancer of the glory of cowherds, shall enjoy all pleasures here and attain salvation hereafter.

68. In his race, in the eighth generation, there will be a famous cowherd Nanda. Viṣṇu himself will be born as his son, Kṛṣṇa.

69. Henceforth this cowherd boy will attain glory all over the world in the name of Śrīkara.

Sūta said:—

70. After saying this, the son of Añjanā[147] the lord of monkeys in the form of Śiva mercifully glanced at the kings and Candrasena.

71. He then initiated the intelligent cowherd child Śrīkara with pleasure in the rites of Śiva pleasing to the lord.

72. O brahmins even as all of them were glancing at Candrasena and Śrīkara, the delighted Hanūmat vanished there itself.

73. The delighted kings who were duly honoured took leave of Candrasena and returned the way they had come.

74. The brilliant Śrīkara, initiated by Hanūmat, propitiated Śiva along with brahmins well-versed in sacred rites.

75. The king Candrasena and Śrīkara, the cowherd boy, worshipped Mahākāla with great devotion and pleasure.

76. In due course, Śrīkara and Candrasena propitiating Mahākāla attained the great region of lord Śiva.

77. Such is the phallic form of Śiva Mahākāla, the goal of the good, the slayer of the wicked in every respect who is favourably disposed towards his devotees.

78. Thus the great secret, the sanctifying narrative that bestows all happiness, conducive to heaven and enhancing devotion to Śiva has been narrated to you.

147. Añjanā, mother of Hanūmat, was the daughter of Kuñjara and wife of Kesarin. Once she was seated on the summit of a mountain, her garment was slightly displaced and the god of wind being enamoured of her beauty assumed a visible form and asked her to yield to his desires. She requested him not to violate her chastity to which he consented. But since he fixed his desire on her she conceived a son who was named Hanūmat.

CHAPTER EIGHTEEN

(The greatness of the Jyotirliṅga Oṁkāreśvara)

The sage said:—

1. O Sūta, O fortunate Sūta, a wonderful story has been narrated of Mahākāla, the phallic image of Śiva that protects his devotees.

2. O foremost of the wise, please describe the fourth Jyotirliṅga of the great lord, the destroyer of all sins, in Oṁkāra.

Sūta said:—

3. O brahmins, O great sages, I shall describe to you with pleasure how the phallic image of lord Śiva named Parameśa manifested from Oṁkāra. Let it be heard.

4. Once, the holy sage Nārada served with great devotion the phallic form of Śiva named Gokarṇa after going there.

5. From there the excellent sage came to Vindhya,[148] the lord of mountains. He was duly worshipped by the mountain with great honour.

6. "Every thing is present in me. I am not deficient in anything." It was with this obsession that he sat in front of Nārada.

7. On knowing his arrogance, Nārada the dispeller of pride heaved a sigh and stayed there. On hearing that Vindhya spoke again.

Vindhya said:—

8. "What deficiency do you observe in me that you heave this deep breath ?" On hearing these words, the great sage Nārada spoke again.

Nārada said:—

9. Everything is present in you. But Meru is loftier. He is classified among gods. But you, never.

148. It is one of the seven kula-parvatas. It forms the dividing line between the north and the south. It is the source of Narmadā, Sarasā and other rivers. Various legends are associated with its name.

Sūta said:—

10. After saying this Nārada left the place and went in the manner he had come. Vindhya was distressed. "O fie upon my life", he exclaimed.

11. "I shall propitiate Śiva, the lord of the universe and perform penance." Deciding thus in his mind he sought refuge in Śiva.

12. With great pleasure he went to the place where Oṁkāra himself was present. There he made an earthen idol of Śiva.

13. Continuously for six months he propitiated Śiva. Engaged in meditation on Śiva he never moved from the place of penance.

14. On seeing the penance of Vindhya, Śiva, the delighted consort of Pārvatī, revealed to him his real form inaccessible even to the Yogins.

15. Delightedly he said—"Tell me what you wish in your mind. I am delighted with your penance. I fulfil the desires of my devotees."

Vindhya said:—

16. O lord of gods, if you are delighted, give me such intellect as I may achieve my object. O Śiva, you are always favourably disposed towards your devotees.

Sūta said:—

17. On hearing that, lord Śiva thought within himself—"This Vindhya of deluded intellect desires for a boon capable of harassing others.

18. What shall I do ? I shall grant him that boon which being auspicious for him may not harass others ?"

Sūta said:—

19. Still Śiva granted him that excellent boon "O Vindhya, king of mountains, do as you please."

20. At this time the gods and the sages worshipped Śiva and said—"You must stay here."

21. On hearing the words of the gods, the delighted lord Śiva did so with pleasure for the happiness of the worlds.

22. Tha phallus image of Śiva known as Oṁkāra is twofold. In the Praṇava, Sadāśiva came to be known as Oṁkāra.

23. What is born of the earthen idol became Parameśvara. Both of them yield the desires of the devotees. O brahmins, they yield worldly pleasures and salvation.

24. The gods and the sages performed his worship then. After propitiating the bull-bannered deity they attained many boons.

25. O brahmins, the gods returned to their abodes. Vindhya was much delighted. He realised his object and eschewed his despair.

26. He who worships Śiva in this manner will not stay in the mother's womb. He will obtain all the fruits desired. There is no doubt in this.

27. Thus I have narrated to you the fruit of worshipping Oṁkāra. Hereafter I shall mention the glory of Kedāra, the excellent phallic form of Śiva.

CHAPTER NINETEEN

(*The greatness of the Jyotirliṅga Kedareśvara*)

Sūta said:—

1. O brahmins, the incarnations of Viṣṇu—Nara and Nārāyaṇa performed their penance in the Bhārata Khaṇḍa in the hermitage of Badarikāśrama.[149]

2. Requested by them for their worship, Śiva, being subservient to the devotees comes every day to that earthen phallic image of Śiva.

3. A long time elapsed while these two incarnations of Viṣṇu, the spiritual sons of Śiva, performed the worship of Śiva.

4. On one occasion the delighted Śiva told them—"I am delighted. Choose your boon from me."

149. It is the peak of the main Himalaya range in Garhwal. It has the temple of Nara-Nārāyaṇa and is a sacred place of pilgrimage. For details see GEAMI.

5. When he said this, Nara and Nārāyaṇa spoke these words keeping in mind the welfare of the world.

Nara and Nārāyaṇa said:—

6. O lord of gods, if you are delighted, if the boon is to be granted by you, O Śiva, stay here in your own form and accept the devotion of your devotees.

Sūta said:—

7. Thus requested, lord Śiva himself stayed in Kedāra on the Himavat in the form of Jyotirliṅga.

8. He was worshipped by them for helping the worlds and for appearing in the presence of the devotees. He destroys their miseries and terrors.

9. Then Śiva himself stayed there in the name of Kedāreśvara. By his sight and worship he bestows the desires of the devotees.

10. The gods and the sages of yore worship here. They get the fruit of their desire from the delighted lord Śiva.

11. Since the residents of Badarikāśrama derive their desires every day by worshipping him, he is called the bestower of the desires of his devotees ever.

12. From that day onwards, if anyone worships Kedāreśvara with devotion he will not suffer distress even in dreams.

13. It was he who on seeing Pāṇḍavas assumed the form of a buffalo, having recourse to his magical skill and began to run away.

14. When he was caught by the Pāṇḍavas he stood with his face bent down. They held his tail and implored him again and again.

15. He remained in that form in the name of Bhaktavatsala. His head portion went and remained fixed in the city of Nayapāla.[150] The lord stood in that form there.

16. He asked them to worship him in that trunkless form. Worshipped by them, Śiva remained there and granted boons.

17. The Pāṇḍavas went away with joy after worship-

150. See P. 1296 note.

ping him. After obtaining what they desired in their minds, they were rid of all their miseries.

18. There in the shrine of Kedāra, Śiva is directly worshipped by the Indian people.

19-20. He who makes a gift of a ring or a bracelet after going there becomes a beloved of Śiva. He comes very near the form of Śiva. He is endowed with the form of Śiva. On seeing that form of Śiva, a person gets rid of sins. By going to Badarī forest he becomes a living liberated soul.

21. On seeing the forms of Nara, Nārāyaṇa and Kedāreśvara, undoubtedly he can achieve liberation.

22. The devotees of Kedāreśa who die on the way are released from rebirth. No doubt need be entertained in this respect.

23. Going there, with pleasure, worshipping Kedāreśa and drinking the water there a person is released from re-birth.

24. O brahmins, in this Bhārata country people should worship with devotion Nara-Nārayaṇeśvara and Kedāreśa.

25. Although he is the lord of the universe still he is particularly the lord of Bharata. There is no doubt that Śiva Kedāra is the bestower of all desires.

26. O excellent sages, I have narrated to you what you have asked for. On hearing this narrative the sins disappear at once. No doubt need be entertained in this regard.

CHAPTER TWENTY

(The greatness of the Jyotirliṅga—Bhīmeśvara and the havoc perpetrated by Bhīmāsura)

Sūta said:—

1. Hereafter I shall explain the greatness of Bhimeśvara on hearing which alone a man obtains all desires.

2. With a desire to bless the worlds Śiva himself, the receptacle of welfare and happiness, took his incarnation in Kāmarūpa.[151]

3. O great sages, I shall tell you why Śiva, the benefactor of the people, took the incarnation. Please listen with respect.

4. O brahmins, formerly there was a Rākṣasa of great virility named Bhīma who harassed all living beings and who spoiled virtuous rites always.

5. This powerful demon was born of Karkaṭī from Kumbhakarṇa. He took up residence on the Sahya[152] mountain along with his mother.

6. When Kumbhakarṇa, the terror of the worlds, was killed by Rāma, the ogress remained on the Sahya alone in the company of her son.

7. O brahmins, once Bhīma, the wicked tormentor of the worlds, of terrible exploits, while yet a boy asked his mother Karkaṭī.

Bhīma said:—

8. O mother, who is my father ? Where is he ? How is it that you are living alone ? I wish to know everything. Please tell me the truth.

Sūta said:—

9. Asked thus by her son the defiled ogress spoke to her son. Listen, I shall tell you.

Karkaṭī said:—

10. Your father was Kumbhakarṇa the younger brother of Rāvaṇa. That powerful demon was killed by Rāma along with his brother.

11. Once that powerful demon Kumbhakarṇa had been here. He caught me forcefully and enjoyed me.

12. That powerful demon left me here itself and re-

151. It is identical with the Gauhati region of Assam. It is a sacred Mahāpīṭha associated with Śakti.

152. It stands in the northern position of the Western Ghats excluding the Travancore hills. It is the source of Kāverī, Kṛṣṇā, Nirvindhyā and other rivers.

turned to Laṅkā. That Laṅkā was not visited by me. I have been staying here alone.

13. My father was Karkaṭa and my mother Puṣkasī. My husband Virādha was killed by Rāma.

14. When my husband was killed I stayed with my parents. My parents are dead now, reduced to ashes by a certain sage.

15. When they had been there for food, the infuriated disciple of Agastya, the noble Sutīkṣṇa of good penance reduced them to ashes.

16. That was why I happened to be alone on this mountain, miserable and helpless.

17. It was during this period that Kumbhakarṇa the younger brother of Rāvaṇa came here and had his sexual intercourse with me. He left me alone and went away.

18. You were born after that. You have great strength and exploit. Depending on you I spend my days here.

Sūta said:—

19. On hearing this, Bhīma of terrible exploits was angry and thought "What am I to do against Viṣṇu ?

20. My father was killed by him and so my grand parents. Virādha too was killed by him. Many miseries have been inflicted on us.

21. If I am the true son of my mother I shall surely harass Viṣṇu. Thinking thus Bhīma went to perform a great penance.

22. With Brahmā as the goal of his meditation he performed a great penance for a thousand years.

23. He kept his arms lifted up; he stood on a single foot. He fixed his vision at the sun. Bhīma the son of Kumbhakarṇa remained like this.

24. A terrible fiery splendour arose from his head. Scorched by it the gods sought refuge in Brahmā.

25. The gods including Indra bowed to Brahmā with devotion and eulogised him with different hymns. They mentioned their miserable plight to him.

The gods said:—

26. O Brahmā, the fiery splendour of the demon has

risen to harass the worlds. O Brahmā, grant the boon to this wicked Rākṣasa.

27. If not, we shall be scorched by his terrible fiery splendour and court ruin. Hence grant him his prayer.

Sūta said:-

28. On hearing their words, Brahmā the grandfather of the universe went there to grant him the boon and spoke thus.

Brahmā said:—

29. "I am delighted with you. Mention the boon you desire in your mind." On hearing the words of Brahmā the Rākṣasa said.

Brahmā said :—

30. O lord of gods, if you are delighted, if a boon is to be granted by you, O Lotus-seated one, grant me unequalled strength.

Sūta said:—

31. After saying this, the Rākṣasa made obeisance to Brahmā. After granting him the boon, Brahmā returned to his abode.

32. The Rākṣasa Bhīma who acquired great strength from Brahmā returned to his house puffed up with pride. After bowing to his mother he said.

Brahmā said:—

33. O mother, observe my strength. I shall work up a havoc among the gods including their chief Indra and also Viṣṇu who goes to help them.

34. After saying this, Bhīma of terrible exploit conquered the gods including Indra at the outset and ousted them from their respective positions.

35. Then in a battle he conquered Viṣṇu respected even by the gods. Then joyously the Rākṣasa began to conquer the earth.

36. At first he went to conquer Sudakṣiṇa, the king of Kāmarūpa. Then he fought a terrible battle with him.

37. Thanks to the powers of Brahmā and that of the

boon, the Asura Bhīma conquered that great king though he was a great hero and had the support of Śiva.

38. After conquering the lord of Kāmarūpa, Bhīma of terrible exploit bound him and struck him.

39. O brahmins, all that belonged to that king who was a servant of Śiva, including his kingdom and its adjuncts was seized by that wicked Bhīma.

40. The virtuous king, fond of sacred rites, a favourite of Śiva, was bound with fetters and imprisoned in an isolated cell.

41. There the captive monarch made an excellent earthen idol of Śiva and started its worship with a desire for pleasant results.

42. He eulogised Gaṅgā in various ways. He performed the rites of ablutions and the worship of Śiva.

43. He performed meditation duly in accordance with the rules prescribed for the worship of earthen idols.

44. He joyously worshipped Śiva after performing obeisances, prayers and the like with the mystic signs and poses.

45. He repeated the japas of the five-syllabled mantra with the Praṇava prefixed. He did not get any leisure to do any thing else.

46. The king's beloved wife, the chaste lady, famous as Dakṣiṇā performed the worship of the earthen idol with pleasure.

47. The couple, devoutly engaged in the propitiation of Śiva worshipped the deity, the benefactor of the devotees with single-mindedness.

48. But the Rākṣasa deluded by the arrogance due to the boon spoiled all sacrificial rites saying, "Let the offerings be made to me."

49. O excellent sages, with a huge army of wicked Rākṣasas he put the entire earth under his control.

50. Defiling the Vedic rites and the sacred rituals of Śāstras, Smṛtis and Purāṇas, the powerful demon enjoyed everything himself.

51. The gods including Indra were harassed by him. The sages were subjected to misery, Brahmins were ousted from the world.

52. Then the dejected gods and sages including Indra, with Brahmā and Viṣṇu at their head, sought refuge in Śiva.

53. On the auspicious banks of the Mahākośī they delighted Śiva, the benefactor of the worlds after eulogising him with various prayers.

54. They made the earthen idol and performed worship in accordance with the rules and eulogised him with different prayers and obeisances duly.

55. Thus eulogised by means of prayers, by the gods, Śiva was much delighted and spoke to the gods.

Śiva said:—

56. O Viṣṇu, O Brahmā, O gods, O sages, I am delighted, mention the boon you wish to have. What shall I do for you ?

Sūta said:—

57. O brahmins, when these words were mentioned by Śiva, the gods spoke to Śiva after bowing to him with palms joined in reverence.

The gods said:—

58. O lord of gods, you know everything in the mind of others. You are the immanent soul. There is nothing unknown to you.

59. Still at your behest, O lord, we shall mention our grief. Be pleased to hear. O lord, look at us with your merciful eye.

60. The Rākṣasa, the powerful son of Karkaṭī, begot by Kumbhakarṇa, harasses the gods always, with his strength enhanced by the boon granted by Brahmā.

61. Please kill this Rākṣasa who causes much misery. O great lord, be merciful. O lord, do not delay.

Sūta said:—

62. Thus requested by the gods, Śiva favourably disposed to his devotees said—"I shall slay him." He then spoke to the gods.

Śiva said:—

63. The king of Kāmarūpa is my excellent devotee. O gods, tell him that his task will soon be accomplished by me.

64. The great king Sudakṣiṇa, lord of Kāmarūpa, is a special devotee of mine. Let him continue my worship interestedly.

65. I shall kill Bhīma who is wicked, whose power is enhanced by the boon granted by Brahmā and who has insulted you.

Sūta said:—

66. Then the gods went there. The delighted gods informed the great king what lord Śiva had said.

67. After informing him thus, the gods were highly delighted. The sages then returned to their respective abodes.

CHAPTER TWENTYONE

(*The origin of the Jyotirliṅga Bhīmeśvara*)

Sūta said:—

1. With a desire to accord benefit to him Śiva stayed with his devotee along with his Gaṇas. In order to protect him he remained concealed there.

2. In the meantime a great meditation was started by the lord of Kāmarūpa in front of the earthen idol of Śiva.

3. Then somebody informed the Rākṣasa, "The king is performing a black magic against you."

Sūta said:—

4. On hearing it the Rākṣasa was infuriated. With a desire to kill him he seized a sword and rushed at the king.

5-6. On seeing the earthen idol of Śiva, the Rākṣasa

thought "Contemplating on this idol he is doing something. Hence I shall kill him along with his adjuncts." Thinking thus the extremely infuriated Rākṣasa spoke thus.

Bhīma said:—

7. O wicked king, what are you doing here ? Tell me the truth. I shall not kill you then. Otherwise I will certainly kill you.

Sūta said:—

8. On hearing his words, the lord of Kāmarūpa full of faith in Śiva thought within his mind thus.

9. What is destined to happen will happen. There is nothing to prevent it. Everything is determined by our own previous action and Śiva is the dispenser of the result.

10. The merciful lord is certainly present in this earthen idol. He is carrying out my task. Who is this Rākṣasa ? Whence has he come ?

11. Lord Śiva is reputed in the Vedas as true to his promise. He carries out his promises in the interest of his devotees.

12. The promise is "If and when any terrible person harasses my devotee I shall kill that wicked person in order to save him. There is no doubt in this."

13. Thus emboldened and meditating on lord Śiva the king reminded him of the promise, mentally and devotedly.

14. "O lord, I am yours. Do as you wish. I will tell him the truth. Do what is beneficial to me,"

15. Thus meditating in his mind, the king bound by the noose of truth spoke the truth slighting the Rākṣasa.

The king said:—

16. I am worshipping lord Śiva who protects his devotees, who is the lord of all beings—mobile or immobile and who is free from aberrations.

Sūta said :—

17. On hearing these words of the king of Kāmarūpa, Bhīma spoke thunderingly, his body shaking with rage.

Bhīma said:—

18. Your Śiva is known to me ? What harm can he do to me ? He was kept as a servant by my uncle.

19. You wish to conquer me depending on his strength. Then you have conquered everything. indeed. No need for any hesitation.

20. As long as Śiva your protector is not seen by me you can serve him as your lord and not otherwise.

21. If he is seen by me, O king, everything will be clear in every respect. Hence you remove all these idols of Śiva.

22. Otherwise great terror will befall you. There is no doubt about it. I am of terrible exploit ·and I shall lay my hands heavily on your lord.

Sūta said:—

23. On hearing his words, the king of Kāmarūpa who had steady faith in Śiva immediately spoke to the Rākṣasa.

The king said:—

24. I am a wicked ignorant brute in your eyes but I shall never forsake Śiva. My lord who is the most excellent of all will never forsake me.

Sūta said :—

25. On hearing the words of the king with his soul dedicated to Śiva, the Rākṣasa laughed and spoke to the king immediately.

Bhīma said:—

26-27. "He is intoxicated. He begs everyday. What does he know about his features ? What steadfastness can a Yogi have in affording protection to his devotees ?" Think thus and keep aloof in every respect. Your lord and I shall proceed with our fight.

Sūta said :—

28. Thus ridiculed, the excellent king, a devotee of Śiva, steadfast in his rites, spoke fearlessly to Bhīma who caused misery to the people.

The king said:—

29. O wicked Rāksasa, listen. I shall not comply with your threats. If you go astray wherefore are you powerful?

The Sūta said:—

30. Thus addressed by the king, the demon rebuked him and hurled his terrible sword at the earthen idol.

31. "See now itself your lord's strength pleasing to the devotees." Saying this, the powerful demon laughed in the company of the Rākṣasas.

32. O brahmins, no sooner did the sword touch the earthen idol than Śiva manifested himself from the earthen idol.

33. "See, I am Bhīmeśvara. I have revealed myself to protect my devotee. This is my old rite that the devotee should be protected by me always.

34. From this alone see soon my strength that is pleasing to the devotees." After saying this he split the sword into two with his Pināka.

35. His spear was then hurled by the Rākṣasa. That spear too of the wicked Rākṣasa was split into a hundred pieces by Śiva.

36. O brahmins, then a lance was hurled at Śiva by him. It too was split into a hundred-thousand pieces with his arrows by Śiva.

37. Then a huge iron club was hurled at Śiva by him. Within a trice, it too was reduced to small pieces like gingelly seeds by Śiva with his trident.

38. Then a terrible fight ensued between the attendants of Śiva and the Rākṣasa. It frightened all the onlookers with distress.

39. Within a trice, the entire earth became agitated. The oceans and the mountains became excited.

40. The god and the sages were much distressed. They said to one another. "In vain did we beseech Śiva."

41. Nārada came there and requested Śiva, the destroyer of miseries with palms joined in reverence and head bent down.

Nārada said:—

42. O lord, forgive, O cause of fierce agitation. Why shall a dagger be thrust to cut a blade of grass, Let the demon be killed soon.

43. Thus requested, lord Śiva reduced the Rākṣasa to ashes with only a Huṁ sound for his weapon.

44. Even as all the gods were watching, O sage, the Rākṣasas were burnt down by Śiva in a trice.

45. Just as the conflagration consumes the forest so did the fury of Śiva destroy the army of the Rākṣasas in a trice.

46. None could see even the ashes of Bhīma. He was burnt down along with his followers. There was no trace of him to be seen.

47. The flame of the fury of Śiva spread from forest to forest. The ashes of the Rākṣasas spread everywhere in the forest.

48. The fiery flame of the anger of the great lord Śiva came out and spread from forest to forest. The ashes of the Rākṣasas spread throughout the forest.

49. From the ashes different herbs cropped up effectively in various ways. Men could assume different forms and features through the ashes.

50. Evil spirits, ghosts are removed far by the ashes O brahmins, there is no task which cannot be carried out through it.

51. Then Siva was implored by the gods and sages "O lord, you should stay here itself for the happiness of the people.

52. This despicable land causing distress to the people of Ayodhyā will yield welfare to the people at your very sight.

53. You will be known as Bhīmaśaṅkara—a phallic image which shall be worshipped always. It will avert mishaps and be conducive to the attainment of all desires.

Sūta said:—

54. Thus requested, Śiva the benefactor of the worlds, the lord favourably disposed towards his devotees remained there itself.

CHAPTER TWENTY-TWO

(*The greatness of Viśveśvara, the arrival of Rudra at Kāśī*)

Sūta said:—

1. O excellent sages, hereafter I shall narrate the greatness of Viśveśvara, destructive of great sins. May it be heard.

2-3. That which is seen as the substantive, as an entity in the form of knowledge and bliss, eternal and free from aberration, desired for a second. That second, of the tree of salvation, was possessed of attributes. It is named Śiva.

4. That split itself into two in the male and the female forms. The male is famous as Śiva and the female is known as Śakti.

5-6. O great sages, the unseen Cit and Ānanda created Prakṛti and Puruṣa. O brahmins, on seeing their parents, Prakṛti and Puruṣa were plunged in doubt.

7. Then a voice arose from the great attributeless Ātman—"Penance shall be pursued by you for the generation of excellent creation."

Prakṛti and Puruṣa said:-

8. O lord Śiva, there is no place for penance. Where shall we sit and perform this penance at your behest ?

9-10. Then a beautiful city endowed with the requisite articles, the auspicious essence of brilliance extending to five Krośas was created and established by Śiva devoid of attributes, in the firmament near the Puruṣa.

11. Occupying it with a desire for creation and meditating, Viṣṇu performed penance for a long time.

12. Due to his exertion various currents of water began to flow. The void was pervaded by the water-currents. Nothing else was seen.

13. On seeing it and thinking "What is this wonderful thing in sight", Viṣṇu shook his head.

14. Then a jewel fell in front from the ear of the lord. It became the great holy centre named Maṇikarṇikā.

15. When the holy centre extending to five Krośas

began to float on the waters, it was supported on Trident by Śiva devoid of attributes.

16. Viṣṇu slept there itself along with his consort Prakṛti. At the behest of Śiva, Brahmā was born of his umbilical lotus.

17. At the behest of Śiva, he evolved a wonderful creation. The fourteen worlds were created in the Cosmic Egg.

18. The extent of the Cosmic Egg is fifty crores of Yojanas as glorified by the sages.

19. "How will the beings in the Cosmic Egg bound by action attain me otherwise ?", the holy centre of Pañcakrośī was released by him after thinking like this.

20. "This Kāśī is the bestower of auspiciousness in the world. It is destructive of action. It illuminates salvation. It is the bestower of knowledge. It is my great favourite.

21. The phallic image Avimukta is installed by the great Śiva himself. O you born of my parts, this holy centre should never be abandoned by you."

22. After saying this, Śiva himself brought Kāśikā from his Trident and released it in the mortal world.

23. At the close of the day of Brahmā (when all other objects perish) it certainly does not perish. Then, O sages, Śiva upholds it by means of his Trident.

24. O brahmins, when the creation is resumed again by Brahmā it is replaced. It is called Kāśī because it pulls out or destroys our actions.

25. The phallic image Avimukteśvara stays in Kāśī always, yielding salvation to the people including even the great sinners.

26. O great sages, the Sārūpya[152] and other types of

152. The Purāṇas outline four states of beatitude viz, (i) residence in the same heaven with the deity (सालोक्य), (ii) proximity with the deity (सामीप्य), (iii) assimilation to the deity (सारूप्य), and (iv) complete absorption into the divine essence (सायुज्य). The last of these is the state of final extinction wherein the individual soul is completely merged in the universal soul.

salvation are attained elsewhere. The excellent type of salvation Sāyujya is attained here alone.

27. Of those who do not attain salvation elsewhere, the city of Vārāṇasī is the resort. The meritorious holy centre Pañcakrośī is destructive of sins of crores of slaughter.

28. The immortal gods too desire death here. What then of others ? Thus holy centre yields worldly pleasures and salvation always. It is a favourite resort of Śiva.

29. Brahmā praises this city. So also do the Siddhas, Yogins, sages and other people in the three worlds and Viṣṇu too.

30. I cannot describe adequately and entirely the greatness of Kāśī even in hundreds of years. I shall explain to the extent I can.

31. The lord of Kailāsa, who is Sāttvaic within and Tāmasaic without, who is famous in the name of Kālāgni and who is the supreme Being with and without attributes spoke after making many obeisances.

Rudra said:—

32. O lord of the universe, O great lord, I belong to you undoubtedly. O great god, be merciful to me, your son, O lord, accompanied by mother Pārvatī.

33. O lord of the universe, you shall stay here for the benefit of the worlds. I request you, O ruler of the universe to save the universe.

Sūta said:—

34. Avimukta, of suppressed and controlled soul, shed tears from his eyes and imploring him again and again spoke to Śiva.

Avimukta said:—

35. O great lord, O lord of gods, O good panacea for all the evils of time, you are in truth the lord of the three worlds. You are worthy of being served by Brahmā, Viṣṇu and others.

36. O lord, may you establish your capital in the city of Kāśī. For the sake of inconceivable pleasure I shall stay in meditation.

37. You alone are the bestower of liberation and worldly desires. For rendering help to the people you stay here always along with Umā.

38. O Sadāśiva, save the living beings from the ocean of worldly existence. O Śiva, carry out the task of your devotees. I request you again and again.

Sūta said:—

39. Thus requested by Viśvanātha, Śiva the sovereign ruler of all, stayed there for rendering help to the people.

40. Kāśī became the most excellent centre for all since Śiva came to Kāśī.

CHAPTER TWENTYTHREE

(The greatness of the Jyotirliṅga Kāśī-Viśveśvara)

The sages said:—

1. O Sūta, if the great city of Vārāṇasī is so meritorious please narrate its greatness to us as well as that of lord Avimukta.

Sūta said:—

2. O great sages, I shall explain neatly and succinctly the splendid greatness of Vārāṇasī and Viśveśvara. May it be listened to.

3. Once goddess Pārvatī asked Śiva with great joy about the greatness of the two Avimuktas—Kāsī and Viśveśvara, out of desire for the welfare of the worlds.

Pārvatī said:—

4. It behoves you to explain the greatness of this shrine entirely, taking pity on me and desiring the benefit of the worlds.

Sūta said:—

5. On hearing the words of the goddess, the lord of the gods, the lord of the universe, replied to her for the pleasure of all living beings.

Lord Śiva said:—

6. What, gentle lady, has been asked by you is splendid. It is auspicious and pleasing to the people. I shall explain as a matter of fact the greatness of the two Avimuktas.

7. Vārāṇasī is my mysterious shrine. It is the cause of salvation for the people in every respect.

8. In this holy centre, the Siddhas have always taken to my holy rites. They hold different phallic images. They yearn to attain my world.

9. Those who have conquered themselves and controlled their sense-organs pursue the great Pāśupata Yoga which is explained in the Vedas, yielding worldly pleasures and salvation.

10. O great goddess, the residence in Vārāṇasī is always appealing to me. Forsaking everything listen to the cause of its greatness.

11. The two deserve liberation—he who is my devotee and he who has perfect knowledge. Their is not the dependence on holy centres. They are equanimous in regard to what is prescribed and what is forbidden.

12. They must be known as liberated souls, no matter where they die. They are sure to attain salvation. This decisive word has been uttered by me.

13. Here in this excellent holy centre Avimukta, there is one special thing to be noted. O goddess, O great Śakti, please listen attentively.

14. People of all castes, of all stages of life, whether children, youths or the aged, if they die in this city, are undoubtedly liberated.

15-16. O brahmins, whether pure or impure, whether virgin or married, whether widow or barren, whether suffering from menstrual disorders or defects or whether recently delivered of a child, of whatever nature she may be, if she

dies at this holy centre she attains salvation. There is no doubt in this.

17. The sweat-born, (lice, bugs etc.) the egg-born (birds), the germinating ones (plants and trees) and the embryo-born (mammals) these living beings do not attain salvation elsewhere as they do at this place.

18. O goddess, there is no dependence on perfect knowledge here, nor that on devotion, nor that on holy rites, nor that on charitable gifts.

19. There is no dependence on culture, nor that on meditation at anytime, nor that on repetition of names, nor that on adoration, nor that even on noble nativity.

20. Whoever may be the man staying in my holy centre, whatever may be the manner of his death, if he dies here, he certainly attains salvation.

21. O beloved, this divine city of mine is most mysterious one. O Pārvatī, even Brahmā and others do not know its greatness.

22. Hence this holy centre is known as Avimukta. It is greater than Naimiṣa and all other holy centres in yielding salvation to the deceased.

23. Truth is the esoteric doctrine of Dharmas. Equanimity is the esoteric doctrine of salvation. Learned men know Avimukta as the esoteric doctrine of all shrines and holy centres.

24. Any being, enjoying pleasures at his will, sleeping, sporting or performing different activities, attains salvation if he casts off his life at Avimukta.

25. It is far better for men to become ghost after committing thousands of sins and stay at Kāśī than to attain heaven after performing a thousand sacrifices but without going to the city of Kāśī.

26. Hence the people resort to Kāśī with every strenuous effort. The sages meditate on Sadāśiva in the form of his phallic image.

27. O beloved, I distribute the different fruits among different men who perform penance with those ends in view.

28. No entanglement of actions binds those who

cast off their bodies here. Afterwards they realise complete identity with the godhead as their goal.

29. Brahmā along with the gods and the sages, Viṣṇu, the sun, and all other noble souls perform my worship.

30. He who dies in this holy centre does not get rebirth even if he happens to be a person whose mind is drawn towards sensual pleasures or who has eschewed interest in virtue.

31. What then, if they are free from attachment, devoid of arrogance, possessd of Sāttvaic nature, blessed ones devoted to me and not initiating evil activities.

32. Among thousands of rebirths, a Yogin is born here. Then, dying here, he attains the highest salvation.

33. O Pārvatī, there are many phallic forms installed by my devotees. They yield all desires and bestow salvation too.

34. This holy centre is glorified as extending to five Krośas in every one of the four directions all round. At the time of death it yields immortal beatitude.

35. If a sinless man dies, he attains salvation immediately. If a sinner dies here he assumes multitudes of births.

36-37. He attains salvation only after experiencing tortures. He who commits sins in the holy centre of Avimukta, experiences tortures at the hands of Bhairava for ten thousand years and then attains salvation, O beautiful lady.

38. Thus the course of events in regard to one who commits sins has been narrated to you. A man should realise this and worship Avimukta properly.

39. An action once performed is never wasted even in hundreds of crores of Kalpas. Good or bad, one must of necessity enjoy the fruit of one's action.

40. Exclusively inauspicious action is contributory to hellish distress. Exclusively auspicious action is conducive to the attainment of heaven. A mixture of the two is said to be resulting in human birth.

41. The birth will be good or evil in accordance with the predominance or deficiency of the one or the other.

The annihilation of good and evil is liberation. This is the truth, O Pārvatī.

42. O great goddess, the action that causes bondage is said to be threefold as mentioned in the Karmakāṇḍa section of the Vedas. It is (1) hoarded (Sañcita) (2) the current (Krīyamāna) and (3) that which has started yielding results (Prārabdha).

43-44. The actions of the previous births are classified as hoarded. The action the fruit of which is being experienced in the present birth is Prārabdha. O goddess, whether good or bad the action performed in this birth is known as Kriyamāṇa.[153]

45. The annihilation of the Prārabdha Karman is only through enjoyment and not otherwise. The destruction of the other two types of action is possible through worship alone.

46. Except in Kāśī in no other place can all the actions be wiped off. The other holy centres are easily accessible but the city of Kāśī is difficult of access.

47. If Kāśī had been visited with devotion in the previous birth, the person in the present birth reaches Kāśī and dies there and not otherwise.

48. If after reaching Kāśī a man takes his ceremonial bath in the Gaṅges, the two types of actions viz. the current and the hoarded are destroyed.

49. It is certain that the Prārabdha is not destroyed except through enjoyment. When that is enjoyed it is also destroyed.

50 If a man visits Kāśī first and commits sin afterwards, the seed of that action takes him again to Kāśī.

51. Then his sins are reduced to ashes. Hence a man shall resort to Kāśī. That certainly debars Karmans to fructify.

153. Man's actions are classified into three categories, viz. (i) past actions still unfructified (सञ्चित), (ii) past actions beginning to fructify (प्रारब्ध), (iii) present actions awaiting fructification in future.

According to the present context, the action of the second category (Prārabdha) is exhaustible by the consumption of its fruit. The remaining two सञ्चित and क्रियमाण can be checked from further growt. by performing the rites of Śiva.

52. O beloved, if even a single brahmin is afforded shelter and residence at Kāśī, the man who affords shelter and residence, gets the benefit of residence in Kāśī himself and thence he attains salvation.

53. If a person dies in Kāśī, he is freed from rebirth. If a man dies at Prayāga, his desires for worldly enjoyment and salvation are fulfilled.

54. If both the desire for worldly enjoyment and salvation are fulfilled at Prayāga, the fruit of salvation derived from residence in Kāśī is likely to be in vain. If only the fruit of salvation is the goal, the fruits of Prayāga are likely to be in vain.[154]

55. Hence at my behest, Viṣṇu creates something afresh and accords him the fruit as mentally conceived by him.

Sūta said:—

56. O excellent sages, such things constitute the greatness of Kāśī and Viśveśvara yielding worldly pleasures and salvation to the good.

57. Hereafter I shall explain the greatness of Tryaṁbaka on hearing which a man gets rid of his sins altogether.

CHAPTER TWENTYFOUR

(The greatness of Gautama in the context of the greatness of Trymbakeśvara)

Sūta said:—

1. O excellent sages, listen. I shall tell you the story that dispels sins in the manner I have heard it from Vyāsa, the good preceptor.

154. The holy Prayāga yields worldly desires as well as emancipation; the holy Kāśī grants emancipation only. For him who desires both the worldly enjoyment and emancipation, Kāśī is useless, for he can get these at Prayāga. For him who desires emancipation alone prayāga is of no avail, for he can get the same at Kāśī.

2. Formerly there was an excellent sage named Gautama. His wife Ahalyā was extremely virtuous.

3. A penance extending to ten thousand years was performed by him on the Brahmagiri[155] mountain in the southern quarter.

4. O great ones of good rites, once a terrible drought lasting for a hundred years occurred there. All the people were put to great distress.

5. Not a single juicy tender sprout was seen on the face of the earth. How could there be a water, the sustainer of living beings.

6. Then the sages and other men, the beasts, birds and the deer of the forest went to the different quarters.

7. On seeing the drought, the sages and the brahmins spent the horrible time in meditation and performing Prāṇāyāmas.

8. Gautama himself performed an auspicions penance of Varuṇa for six months engrossed in Prāṇāyāma.

9. Then Varuṇa came there to grant him the boon. He said—"I am delighted. Mention the boon you wish to have. I shall grant it."

10. O brahmins, then Gautama requested him for rain. Then Varuṇa replied to the sage.

Varuṇa said:—

11. How can I countermand the behest of the gods? Please ask for something elsc. You are a wise man. I shall grant it.

Sūta said:—

12. On hearing these words of Varuṇa the great Ātman, Gautama, eager to help others spoke thus.

Gautama said :—

13. O lord of gods, if you are delighted, if a boon is to be granted to me, you shall grant it according to my desire.

155. It is a mountain lying at a distance of twenty miles from Nasik district, near Tryambaka in which the Godāvarī has its source on which the sage Gautama had his hermitage. Padma P. VI. 176. 58.

14. Since you are the lord of waters, you shall give me water. O lord of gods, you shall give me divine, everlasting water yielding permanent results.

Sūta said :—

15. Requested thus by Gautama, Varuṇa said—"Please dig a ditch here".

16. When this was said, a ditch of a hand's depth was dug by him. It was filled with divine water by Varuṇa.

17. Then lord Varuṇa the king of waters spoke to Gautama, the excellent sage, eager to help others.

Varuṇa said:—

18. O great sage, let there be a perennial supply of water in this ditch that has become sacred. This will become famous on the earth by your name.

19. Charitable gifts made here, rites performed here, penance pursued here, the sacrifices done here for the gods and the Śrāddha offered to the manes, everything will be imperishable.

Sūta said:—

20. After saying this, the lord eulogised by that sage vanished. After rendering help to others, the sage Gautama too was happy.

21. Seeking the support of great men is conducive to greatness. Only great men see its real nature, not others, the inauspicious ones.

22. Man attains fruits in accordance with the nature of the man one serves. Loftiness is achieved by serving the great and meanness by serving the mean.

23. Service in the abode of a lion is sure to yield pearls. Service in the hutment of a jackal is profitable only in yielding bones.

24. This is the nature of the excellent people that they cannot bear others' misery. They consider others' misery their own and try to eradicate it.

25. Trees, gold, sandal paste and the sugarcane exist for the enjoyment of the people. Men similarly competent are very rare in the world.

26. A kind man, a man unpuffed by arrogance a person habitually helping others and a person with perfect control over his sense-organs, these are the four holy pillars that support the earth.

27. Having secured rare water thus, Gautama performed his routine and ceremonial rites duly.

28. Thereafter he sowed different food-grains and barleys there itself for the performance of his sacrifice.

29. Different kinds of food-grains, trees, flowers and fruits were produced in plenty there.

30. On hearing of it, the sages came there in thousands. Many beasts, birds and other living beings flocked there.

31. The forest became very beautiful, the most excellent on the surface of the world. In view of this imperishable contact the drought was not distressing.

32. The sages in the forest were engaged in auspicious rites. They stayed there along with their disciples, children and womenfolk.

33. They sowed food-grains for their livelihood. There was great joy and bliss in that forest, thanks to the power of Gautama.

CHAPTER TWENTYFIVE

(The planned arrangement of Gautama)

Sūta said:—

1. O brahmins, once Gautama sent his disciples there for water. Carrying out his orders they reached the spot with the water-pots in their hands.

2. Many of the womenfolk who had assembled there for water saw the disciples of Gautama who had come for water. They prevented them from taking water.

3. "We are the wives of the sages. We shall take water first. You stand far off. You can take water afterwards." Thus they rebuked them.

4-5. The disciples returned and informed the wife of

the sage Gautama. The wife of the sage took them with her, pacified those women, herself took water and gave it to Gautama. The excellent sage performed the routine rites with that water.

6. The other women, the wives of the sages, became infuriated and rebuked her. They returned to their huts with evil intentions lurking in their minds.

7. The entire incident was distorted and intimated to their husbands by those evil-minded women.

8. On hearing their words, the great sages became furious with Gautama as it was destined to be.

9. The infuriated sages of crooked intellect worshipped Gaṇeśa with various articles of worship in order to put obstacle in the activity of Gautama.

10. The delighted Gaṇeśvara who is subservient to the devotees and who is the bestower of benefits appeared before them and said.

Gaṇeśa said:—

11. "I am pleased with you. Mention the boon you wish to choose. What shall I do ?" On hearing his words the sages said then.

The sages said:—

12. If the boon is to be given by you, let Gautama be turned out of his hermitage after being rebuked by the sages. Please do so.

Sūta said:—

13. On being requested thus, the elephant-faced deity,[156] the goal of the good, laughed and said gently enlightening them.

Gaṇeśa said:—

14. May this be heard, O sages. This is not proper. Those who become furious without any offence are sure to incur loss.

15. According misery to the people who had rendered

156. On the elephant-faced Gaṇeśa, see ŚP. Rudra. Kumāra. ch 17.

help before is not beneficial. If it is carried out, ruin will surely follow.

16. Excellent results are sought after performing penance. No harm is sought after voluntarily eschewing auspicious results.

Sūta said:—

17. Even after hearing these words, the excellent sages, still deluded in their intellect, spoke these words.

The sages said:—

18. "O lord, this must be done by you. Not otherwise." Gaṇeśa who was thus implored spoke.

Gaṇeśa said:—

19. This has been decisively said by Brahmā—"A wicked man never attains saintly nature nor does a saintly man assume perversion at any time."

20. Formerly when you were distressed by starvation, the sage Gautama afforded you happiness.

21. Now you intend to inflict misery on him. This is not proper. Please think over this in all aspects.

22. Deluded by your women-folk you never cared to act by my advice. There is no doubt that my advice will be beneficial to him at the end.

23. Certainly the excellent sage will render happiness unto you. Deception is not proper. Please choose another boon.

Sūta said:—

24. Although this advice was given by Gaṇeśa, the great Ātman, still the sage did not pay heed.

25. Then Gaṇeśa, who is subservient to his devotees, spoke indifferently to those sages of evil intent.

Gaṇeśa said:—

26. I shall do what is being requested by you all. What is destined to happen will surely happen. After saying this he vanished.

27. Gautama did not know the evil intention of the

sages. He went on performing his routine along with his wife with delighted mind.

28. O great sages, hear what happened in the meantime as a result of the influence of those wicked sages by the granting of the boon.

29. There were food-grains and barleys in Gautama's field. Gaṇeśa assumed the form of a feeble cow and went there.

30. O excellent sages, staggering and faltering, the cow, as a result of the boon began to eat the food-grains and barleys.

31. In the meantime Gautama happened to come there casually. Compassionate by nature, he warded off the cow with a bunch of grass blades.

32. No sooner was it touched by the blades of grass than the cow fell down dead even as the sage was watching it.

33. The sages and their wicked wives who were hiding there began to shout, "O see, what is done by Gautama."

34. O brahmins, the bewildered Gautama called Ahalyā and spoke with a dejected, distressed mind.

Gautama said:—

35. O gentle lady, what has happened ? How did it happen ? Certainly lord Śiva is angry. What should be done ? Where shall we go ? The sin of slaughter has befallen me.

Sūta said:—

36. In the meantime the brahmins reproached Gautama. The wives of the brahmins tormented Ahalyā with threats.

37. The evil-minded disciples and sons of the brahmins reviled at Gautama repeating the words, "Fie on you."

The sages said:—

38. Your face is not fit to be seen. Go hence. If a person sees the face of a cow-killer, he shall take bath in full dress.

39. As long as you stay in the midst of the hermitage, the sacrificial fires and the manes will not accept our gifts.

40. Hence, O sinner, O slayer of a cow, go somewhere else along with your followers. Do not delay.

Sūta said:—

41. Saying this, they pelted him with stones. They inflicted pain on him and Ahalyā with insulting words.

42. Beaten and reproachad by the wicked persons Gautama spoke these words—"O sages, I am going away from here. I shall stay somewhere else.

43. After saying this, Gautama went out of that place. Going a krośa he made his hermitage there with their permission.

44. As long as there is this curse, no rite shall be performed. You are not authorised in any of the rites of god, manes or the Vedic rituals.*

45. The excellent sage Gautama excessively distressed by this regrettable incident spent half of month thus and then requested.

Gautama said: —

46. I am to be pitied by you. Please tell me how my sin can be wiped off. I shall do as you bid me.

Sūta said :—

47. Thus requested the brahmins did not say anything. When they were implored humbly they met separately and remained aloof.

48. Gautama stood far off. Bowing down to the sages he humbly asked them what he should do.

49. When this was said by Gautama of noble soul, the sages spoke these words.

The sages said :—

50. "Without expiation purity cannot be attained. Hence, for the sake of purification you shall perform the rites of atonement.

51. Go round the earth three times announcing your sin. After returning to this place perform the holy Vrata for a month.

The verse is misplaced in the printed Skt. text. It shall follow v. 40 above.

52. If you go round this mountain Brahmagiri[157] hundred and one times you can attain purity.

53. Or you fetch water from Gaṅgā and perform the ceremonial ablution. Propitiate lord Śiva making a crore of his phallic images.

54. At the outset, you circumambulate this mountain eleven times. Taking bath in Gaṅgā you will become pure thereafter.

55. Performing the ablution of the earthen phallic image of Śiva with a hundred potful of water, the expiatory rite will be completed." When he was thus urged by the sages he said in the affirmative.

56. O excellent sages, at the behest of your honours I shall worship the earthen phallic image of Śiva and also circumambulate the mountain.

57. After saying this and circumambulating the mountain, the excellent sage made earthen phallic images of Śiva and worshipped them.

58. The chaste lady Ahalyā too acted accordingly. Their disciples and the disciples of their disciples rendered service to them.

CHAPTER TWENTYSIX

(The greatness of Tryambakeśvara)

Sūta said:—

1. O brahmins, when all this was performed thus by the sage along with his wife, the delighted Śiva accompanied by his Gaṇas appeared before him.

2. Then the gladdened Śiva, the storehouse of mercy said—"O great sage, mention the boon you wish to choose. I am delighted with your devotion."

157. See P. 1349 note.

3. On seeing the beautiful form of Śiva, the supreme soul, the sage bowed to Śiva with devotion and eulogised him joyously.

4. After eulogising and bowing to him many times, Gautama stood there with palms joined in reverence and said—"O lord, make me sinless."

5. On hearing these words of the noble soul Gautama, Śiva became much delighted and spoke.

Śiva said:—

6. O sage, you are blessed. You shall be contented. You are already sinless. You have been deceived by these wicked knaves.

7. Indeed, on seeing you, people become sinless. How can you be a sinner? You are always engaged in devotion to me.

8. O sage, indeed, all the wicked persons, by whom you have been harassed, are sinners, evil-minded and murder-stained.

9. Others too are likely to be sinners on seeing these. They have become already ungrateful. There is no way of atonement for them.

Sūta said:—

10. After saying this, O brahmins, lord Śiva, the bestower of happiness to the good and chastiser of the wicked told him their evil actions in detail.

11. On hearing the words of Śiva, the sage was greatly surprised. After bowing to him with devotion, he spoke again to him with palms joined in reverence.

Gautama said:—

12. O lord Śiva, a great help has been rendered by these sages. If they had not done like this, how could I have had your vision?

13. Blessed indeed are the sages who have pursued this auspicious activity towards me. It is by their so-called evil action that my great self-interest is made possible.

Sūta said:—

14. On hearing his words, lord Śiva became all the more delighted. Looking at Gautama mercifully he replied,

Śiva said:—

15. O leading brahmin, you are a blessed sage. You are the most excellent among sages. Realising that I am highly delighted, you choose the excellent boon.

Sūta said:—

16-17. Gautama thought—"It is thus that the scandal was spread in the world. Otherwise it would not have been so. Hence I must do what is proper". After thinking like this, the excellent sage Gautama, devoted to Śiva, spoke to Śiva with palms joined in reverence and head bent down.

Gautama said:—

18. O lord, what you say is true. Still what is done by the five leading persons[158] cannot be otherwise. So, let what has happened happen.

19. O lord of gods, if you are delighted, may Gaṅgā be given to me. Render help to the worlds. Obeisance be to you.

Sūta said:—

20. After saying these words and grasping his lotus-like feet, Gautama made obeisance to the lord of gods with a desire for the welfare of the worlds.

21-22. The essence of the earth and heaven had been extracted of yore, a part of this had been given to the sage by Brahmā at his marriage. What had been held over, lord Śiva favourably disposed towards his devotees, now gave to the sage.

23. Then the waters of Gaṅgā assumed the form of a lady and stood there. The excellent sage eulogised her and made obeisance.

Gautama said:—

24. O Gaṅgā, you are blessed. You are contented. The whole world has been sanctified by you. Sanctify me too. I am likely to fall into hell.

158. The context carries the existence of the modern Pañcāyata system to a hoary antiquity.

Sūta said:—

25. Śiva too then spoke—"O Gaṅgā, listen. You are beneficial to all. At my behest, sanctify Gautama also."

26. On hearing these words of Śiva and Gautama, Gaṅgā, the holy Śakti of Śiva, spoke to Śiva.

Gaṅgā said:—

27. O lord, after sanctifying the sage along with his followers, I shall return to mv abode. I am telling you the truth.

Sūta said:—

28. When this was mentioned by Gaṅgā, lord Śiva, favourably disposed towards his devotees, spoke again to Gaṅgā keeping in mind the welfare of the worlds.

Śiva said:—

29. O goddess, till the advent of the Kali Yuga, when the son of Vivasvat shall be the twenty-eighth Manu, you shall stay here alone.

Sūta said:—

30. On hearing these words of lord Śiva, Gaṅgā the sanctifying leading river replied.

Gaṅgā said:—

31. O lord Śiva, O slayer of the Tripuras, if my greatness were to surpass that of all, I shall stay on the earth.

32. O lord, please listen to something more. O lord, please abide with me with this beautiful body of yours along with your consort and the Gaṇas.

Sūta said:—

33. On hearing her words, Śiva favourably disposed towards his devotees, spoke again to Gaṅgā for rendering help to the worlds.

Śiva said:—

34. O Gaṅgā you are blessed. Listen. I am not distinct from you. Still I stay here. You too must stay.

Sūta said:—

35. On hearing these words of lord Śiva, Gaṅgā was delighted in the mind and she accepted his advice.

36-37. In the meantime, the gods and sages, several holy centres and holy rivers came there. Proclaiming "Be victorious, be victorious", they respectfully worshipped Gautama, Gaṅgā and Pārvatī.

38. Thereafter Viṣṇu, Brahmā and other gods eulogised them joyously joining their palms and drooping down their shoulders.

39. Gaṅgā and Pārvatī were delighted and they said "O excellent gods, mention the boon you desire to choose. We shall grant the same with a desire to do what is pleasing to you."

The gods said:—

40. "O lord of gods, O leading river, if you are delighted, you shall stay here taking pity on us and for the benefit of men."

Gaṅgā said:—

41. Why don't you stay here for the pleasure and welfare of all ? After washing off the sin of Gautama I shall go back the way I have come.

42. O gods, how may my speciality be known apart from yours ? If you can prove the same, I shall undoubtedly stay here

The gods said:—

43. When Jupiter, the most friendly to all, comes to the zodiac of Leo all of us will come. There is no doubt about it.

44-45. O leading river, we will become unclean ourselves by cleaning off the sins of the people for eleven years. O beloved great goddess, we will come to you for washing that off in every respect. With respect we reveal this truth to you.

46. To bless the worlds, to do what is pleasing to us Śiva shall stay here and you too, O leading river.

47-48. We shall stay here as long as Jupiter is in Leo. We shall take our bath thrice a day and visit Śiva. Then we shall get rid of our sins and with your permission return to our native lands.

Sūta said:—

49. Thus requested by them as well as by the sage Gautama, Śiva stayed there with pleasure. The excellent river Gaṅgā too stayed.

50. Gaṅgā there became famous as Gautamī. The phallic image became famous by the name Trymbaka. Both are destructive of great sins.

51. From that time onwards whenever Jupiter enters Leo, the holy rivers, sacred centres and the gods come there.

52. The holy lakes Puṣkara, and others, the sacred river Gaṅgā and others, Vāsudeva and other gods stay on the banks of the Gautamī river.

53. While they are here they lose sacredness in their original places. They will have it back when they return there.

54. This is a Jyotirliṅga famous as Tryambaka. It is stationed on the banks of the Gautamī destructive of great sins.

55. He who sees the Jyotirliṅga Tryambaka with devotion and worships with obeisance after eulogising it is freed from all sins.

56. This very Jyotirliṅga Tryambaka was worshipped by Gautama. Being worshipped it yields all desires here and bestows liberation hereafter.

57. O great sages, thus what I have been asked has been narrated to you all. What else do you wish to hear ? I shall explain it to you. No doubt need be entertained in this respect.

CHAPTER TWENTYSEVEN

(The greatness of the Jyotirliṅga Tryambakeśvara)

The sages said:—

1. O holy lord, whence did Gaṅgā originate in the form of water ? How could it attain its greatness ? Please narrate.

2. What happened to those wicked brahmins who tormented Gautama? O sage with Vyāsa as your good preceptor, please narrate.

Sūta said:—

3. O brahmins, Gaṅgā who was thus requested by Gautama immediately descended from the mountain Brahmagiri.

4. Its current flowed from the branches of an Udumbara tree. Gautama, the famous sage, took his bath joyously.

5. Gautama's disciples and other sages too came there and joyously took their bath.

6. O excellent sages, the place became well known as Gaṅgādvāra.[159] It is beautiful and its sight dispels all sins.

7. The sages who were malicious towards Gautama came there to take their bath; but on seeing them Gaṅgā vanished immediately.

8. Then Gautama hastened to that place and eulogised Gaṅgā again and again with palms joined in reverence and head bent down. He then spoke.

Gautama said:—

9. Whether these are blind in their arrogance due to their affluence, whether they are good or bad, you shall grant them your vision by the virtue of this holy region.

159. Here Gaṅgā is said to have descended from Brahmagiri (ŚP. KRS. 25. 3) which is situated in the south (Ibid 24. 3), in the proximity of Nasik near Tryambaka. The place of Gaṅgā's descent is said to be Gaṅgādvāra (Ibid. 27.6). As Brahmagiri the place of Gautama's hermitage stands in the south, Gaṅgādvāra cannot be identified with Haridvāra—the famous town of pilgrimage in Northern India.

Sūta said:—

10. O excellent sages, then a voice arose from the firmament. Please listen to the excellent words that Gaṅgā spoke.

11. "These are the most wicked sages, most ungrateful and traitors to their lord. They are knaves and blasphemous heretics. They are unworthy of sight."

Gautama said:—

12. "Mother please hear the words of the great lord which you shall make truthful.

13. The lord has said, "I become sanctified by the person who in this world helps those who harm him."

Sūta said:—

14. On hearing the words of the sage Gautama the great Ātman, the voice rose again from the firmament above Gaṅgā.

15. "O sage Gautama, what is said by you is true. These are auspicious words. Still let them perform expiatory rites in brief.

16. At your behest and particularly under your guidance, they shall circumambulate this mountain.

17. Then these wicked persons will be authorised in having a vision of mine. O sage, this truth I mention to you.

18. On hearing these words, the sages did so duly after dejectedly requesting Gautama, "Our offence shall be excused."

19. When they did so, a ditch named Kuśāvarta just beneath Gaṅgādvāra was made by Gautama with her permission.

20. The sacred river flowed thence for the pleasure of the sage. Kuśāvarta became a famous and excellent place of pilgrimage.

21. A man who takes bath there becomes worthy of attaining salvation after immediately eschewing the sins and securing perfect knowledge which is difficult of access.

22. Gautama and the other sages mixed with one

another. Those who had been ungrateful before were ashamed of their wickedness.

23. O Sūta, this narrative has been heard by us in another manner.[160] We shall mention it. According to that the infuriated Gautama cursed the brahmins. May this be known to you.

Sūta said:—

24. O brahmins, that is also true, for that happened in a different Kalpa. O great ones of good rites, I shall describe the particular points of that story also.

25. On seeing the sages distressed by the famine, Gautama perfomed a great penance with god Varuṇa as the object of his worship.

26. Through Varuna's Māyā he caused a perennial supply of water. Then he made them sow food-grains and barleys in plenty.

27. Thus the excellent sage Gautama eager to help others afforded them sufficient food, thanks to the power of his penance.

28. Once the wicked wives of those sages feeling insulted in an incident over taking water became furious and complained to their husbands slandering Gautama.

29. With their minds thus prejudiced the evil-minded brahmins created an artificial cow grazing in his grain-field.

30. On seeing a cow eating his food-grains, Gautama struck it mildly with a blade of grass trying to ward it off.

31. The cow fell down immediately, being touched by the blade of grass. O brahmins, it died in an instant due to the forces of unaviodable destiny.

32. Then the wicked sages held a gathering and said "O a cow has been killed by Gautama".

33. Then Gautama was frightened thinking that a cow had been killed. Along with his wife Ahalyā, his disciples, the devotees of Śiva, he began to wonder.

160. According to the Puranic concept, the events of one Kalpa are repeated in another. But occasionally the events undergo modifications from Kalpa to Kalpa. Thus ŚP mentions two versions of the narrative of Gaṇeśa (Cp. ŚP. RS. Kumāra· Ch. 13. 5-6). The present ch. narrates two versions of Gautama's narrative; the variation is occasioned by the difference in Kalpa.

34. Then the excellent sage Gautama realised the truth and was angry. He cursed the sages.

Gautama said:—

35. You are evil-minded desiring to put me in distress as I am a devotee of Śiva. Hence you shall be averse to the Vedas always.

36. Henceforth your faith in the rites of the Vedas, particularly with reference to the path of Śiva yielding salvation shall cease to exist.

37. Henceforth your attention, strayed from the path of salvation, will be diverted to evil paths extraneous to the tenets of the Vedas.

38. From today let your foreheads be smeared with clay. Fall, ye all, deep down into the hell, O brahmins with foreheads smeared with clay.

39. You will not have Siva as your sole deity. You will be considering the matchless Śiva on a par with other gods.

40. You will never have any interest in Śiva's worship and other rites, in devotees staunchly faithful to Śiva and in the festivals of Śiva.

41. Let all these curses causing misery, descend on your progeny as well.

42. All your descendants—sons, grandsons and others, O brahmins, shall be non-Śaivites. You shall stay certainly in hell along with your sons.

43. Afterwards you shall be born as Cāṇḍālas harassed by miseries and poverty. You shall be rogues, censuring others and marked with red-hot seals.

Sūta said:—

44. After cursing the sages, Gautama returned to his hermitage. He performed the devotional rites of Śiva and became very holy.

45. Then the brahmins and sages distressed by the curses of Gautama put up their residence in Kāñcī.[161] They were excluded from the rites of Śiva.

161. Kāñcī (mod. conjeeveram), one of the seven sacred cities of the Hindus is placed in the south of India on the Palār river. It is Kien-

46. Their sons too remained excluded from the sacred rites of Śiva. In future, in the Kali age too, they will be born as rogues and illiterate ordinary people.

47. O excellent sages, thus I have narrated their stories. O intelligent ones, their previous story too has been heard by all.

48. Thus the origin of Gautamī river has been narrated to you. So also its glory destructive of all sins.

49. The glory of the Jyotirliṅga Tryambaka is also narrated to you. On hearing this, one is released from all sins. There is no doubt about this.

50. Hereafter I shall narrate the glory of the Jyotirliṅga Vaidyanātheśvara which dispels all sins. May it be heard.

CHAPTER TWENTYEIGHT

(The glory of the Jyotirliṅga Vaidyanātheśvara)

Sūta said:—

1. Rāvaṇa the arrogant and prestige-minded leader of Rākṣasas propitiated Śiva with devotion on the excellent mountain Kailāsa.

2. Though the worship continued for a long time, Śiva was not delighted. Then Rāvaṇa performed another penance to delight Śiva.

3-4. The glorious Rāvaṇa, scion of the family of Pulastya dug a deep ditch among the groves of trees on the southern side of Himavat, the mountain that is usually the spot of Siddhi. O brahmins, he then kindled fire within it. Near it he installed the idol of Śiva and performed a sacrifice.

5. He performed three types of penance. During the summer he stationed himself in the midst of five fires, during

chi-pu-lo (Kāñcīpura) of the Chinese pilgrim Hiuen Thsang. The city was divided in two parts : Viṣṇu Kāñcī and Rudra Kāñcī. It is the former that is referred to here.

rainy days he lay on the bare ground and in the winter he stood within water and performed his penance.

6. Thus he performed penance a great deal. Even then Śiva the supreme soul, difficult to be propitiated by the wicked was not delighted.

7. Then the ambitious Rāvaṇa, lord of Daityas, began to worship Śiva by cutting off his heads.

8-9. In the due performance of the worship he cut off his heads one by one. Thus when he had cut off his nine heads and one head remained, the delighted Śiva favourably disposed towards his devotees, appeared in front of him.

10. The lord reinstated the severed heads without causing pain and conferred on him his desire as well as unequalled excellent strength.

11. Securing his favour, the Rākṣasa Rāvaṇa replied to Śiva, with palms joined in reverence and shoulders drooping down.

Rāvaṇa said:—

12. O lord of gods, be pleased. I am taking your image to Laṅkā.[162] Please make my desire fruitful. I seek refuge in you.

Sūta said:—

13. Thus addressed by Rāvaṇa, Śiva was in a dilemma and a bit disinclined. He replied.

Śiva said:—

14. O excellent Rākṣasa, hear. My words are significant. Let my excellent phallic image be taken to your abode.

15. Wherever this phallic image is placed on the ground it will become stationary. There is no doubt about it. Do as you please.

Sūta said:—

16. Thus warned by Śiva, Rāvaṇa, the king of Rākṣasas, took it saying "So be it" and went to his abode.

162. See P 1155 note.

17. Thanks to Śiva's Māyā, he became desirous of passing urine while yet on his way. Lord Rāvaṇa of the family of Pulastya could not stop this urge.

18. He saw a cowherd there and requested him to hold the image. About an hour elapsed, when Rāvaṇa did not return, the cowherd became nervous.

19-21. He was distressed by its heavy weight. He placed it on the ground. The phallic image made of the essence of diamond remained fixed there. O sage, that phallic image is known as Vaidyanātheśvara. It yields all desires and dispels sins at its very sight. It is famous in the three worlds. It grants worldly pleasures here and salvation hereafter.

This Jyotirliṅga is the most excellent of all. By its sight or worship it destroys sins. It is divine and conducive to salvation.

22. It stood there for the benefit of the worlds. Rāvaṇa returned to his abode after securing the blissful boon.

23. On hearing of it Indra and other gods and the pious sages with minds fixed in Śiva consulted one another.

24. O sage, Viṣṇu, Brahmā and other gods arrived at the spot and devotedly performed the worship of Śiva.

25. The gods saw the deity personally and after consecrating the image they called Vaidyanātha. They then bowed to the image and eulogised it. Then they returned to heaven.

The sages said:—

26. O dear, when the image was installed and Rāvaṇa had returned to his abode, what happened? Please narrate it in detail.

Sūta said:—

27. After securing the great and excellent boon, the great Asura Rāvaṇa returned to his abode and mentioned everything to his beloved wife. He rejoiced much.

28. O great sages, on hearing everything Indra and other gods and sages too became extremely dejected. They spoke to one another.

The gods and sages said:—

29. "Rāvaṇa is a wicked knave. He is evil-minded and hater of the gods. After securing the boon from Śiva, he will make us more miserable.

30. What shall we do? Where shall we go? What will happen now? What evil deeds this wicked fellow will not do after becoming more efficient ?"

31. Thus distressed, Indra and other gods, and the sages too invited Nārada and asked him dejectedly.

The gods said:—

32. O excellent sage, you can do everything. O celestial sage, find out some means to dispel the grief of the gods.

33. What evil deeds the extremely wicked Rāvaṇa will not do ? Where shall we go, being harassed by the wicked fellow ?

Nārada said:—

34. O gods, give up your sorrow. I shall plan out and go. By the mercy of Śiva, I shall carry out the task of the gods.

Sūta said:—

35. Thus saying, the celestial sage went to Rāvaṇa's abode. After receiving the formal welcome he spoke with great pleasure.

Nārada said:—

36. "O excellent Rākṣasa, you are a blessed sage, a great devotee of Śiva. At your sight today my mind is much delighted.

37. Please narrate the details how you propitiate Śiva. Thus asked by him Rāvaṇa replied.

Rāvaṇa said:—

38. O great sage, after going to Kailāsa for penance, I performed a severe penance for a long time.

39. O sage, when Śiva was not pleased, I returned from there to the grove and resumed penance.

40. Standing in the midst of five fires during the summer, lying on the bare ground during rains and staying inside water during the winter I performed three-fold penance.

41. O great sage, thus I performed a severe penance there. Still Śiva was not even slightly pleased with me.

42-43. I then became angry. I dug a ditch in the ground and kindled fire. I made earthen idols. By waving lights in the course of worship I worshipped Śiva with scents, sandal paste, incense and food-offerings.

44. Śiva was propitiated by me by obeisances, eulogies, songs, dances, musical instruments and mystic gestures of faces and fingers.

45. By such different modes and various other means lord Śiva was worshipped by me according to the rules laid down in the Śāstras.

46. When lord Śiva was not pleased and did not appear in my presence I was distressed as I could not obtain the fruits of penance.

47. "Fie upon my body. Fie upon my strength. Fie upon my penance". Saying this I performed several sacrifices in the fire that had been kept there.

48-49. Then I thought—"I will cast off my body into the fire". Thereafter I cut off my heads one by one, purified them and offered them to the fire. Thus nine heads were offered by me.

50. O excellent sage, when I was about to cut off my tenth head, Śiva appeared before me as a mass of splendour.

51. The lord favourably disposed towards his devotees immediately spoke to me, "I am delighted. Mention the boon you wish to have. I shall grant you what you desire in your mind."

52. When lord Śiva said this I eulogised and bowed to him with palms joined in great devotion.

53. Then I requested the lord, "O lord of gods, if you are pleased nothing will be inaccessible to me ? Please give me unequalled strength."

54. All that I had desired in my mind was granted by the merciful and satisfied Śiva, saying the words "So be it."

55. Reinstating my heads like a physician they were glanced at by Śiva, the supreme soul with unfailing benign look.

56. When this was done, my body regained its former state. Thanks to his grace, all benefits were derived by me.

57. Then, requested by me, Śiva stayed there permanently in the name of Vaidyanātheśvara. He has now become famous in the three worlds.

58. Lord Śiva in the form of Jyotirliṅga confers worldly pleasures and salvation by his sight and worship. He is the benefactor of all in the world.

59. I particularly worshipped that Jyotirliṅga and bowed to it. I have returned home and intend to conquer the three worlds.

Sūta said:—

60. The celestial sage was excited on hearing his words. Laughing within himself, Nārada spoke to Rāvaṇa.

Nārada said:—

61. May this be heard, O excellent Rākṣasa, I shall tell you what is beneficial to you. You shall do as I say and not otherwise at any cost.

62. What you said just now that everything was granted by Śiva should never be taken for granted.

63. What will he not say in his state of mental aberration ? It will never come out to be true. How can it be proved ? You are my favourite.

64. Hence you shall go again and do this for your own benefit. You shall endeavour to lift up Kailāsa.

65. Everything will come out to be fruitful only when Kailāsa is lifted up. It is doubtlessly so.

66. You replace it as before and return happily. Decide ultimately and do as you wish.

Sūta said:—

67. Rāvaṇa, deluded by fate, considered it beneficial when thus advised. Believing in the advice of the sage he went to Kailāsa.

68. Reaching there he lifted up the mountain. Every-

thing on the mountain became topsyturvy and mixed up with one another.

69. On seeing it, Śiva said "What has happened?" Śivā laughed and replied.

Śivā said:—

70. You have got the return of favouring your disciple, indeed. Something good has happened through this disciple, now that an unequalled strength has been bestowed on a quiet soul who is a great hero.

Sūta said:—

71. On hearing the words of Śivā with a veiled hint, lord Śiva considered Rāvaṇa ungrateful. He cursed him for being arrogant of his strength.

Lord Śiva said:—

72. O Rāvaṇa, O base devotee, O wicked-minded, do not be arrogant. A destroyer of the arrogance of your mighty hands will come soon.

Sūta said:—

73. What thus happened there Nārada too heard. Rāvaṇa delighted in his mind returned to his abode.

74. Coming to a firm decision, the mighty Rāvaṇa, deluded of his own strength, destroyed the arrogance of his enemies and brought the whole universe under his control.

75. Due to the divine weapons and great strength secured at the behest of Śiva, there was none to counter-challenge Rāvaṇa in fight.

76. By listening to this glory of lord Vaidyanātha the sinners get their sins reduced to ashes.

CHAPTER TWENTYNINE

(The havoc of the Rākṣasas of Dārukāvana)

Sūta said:—

1. Hereafter I shall explain how the extremely excellent Jyotirliṅga Nāgeśa of the supreme soul came into being.

2. There was a certain ogress Dārukā who became arrogant by the boon granted by Pārvatī. Her husband Dāruka was also very powerful.

3. Along with many Rākṣasas he tormented the good. He destroyed their sacrifices and spoiled their rites.

4. His fertile and flourishing forest was on the shores of the Western ocean.[163] It extended to sixteen Yojanas in every direction.

5. Wherever Dārukā went in that forest[164] for her sportive pleasure, the land in that spot acquired all requisites and became full of trees.

6. The goddess had entrusted Dārukā with the supervision of that forest. She casually visited that forest along with her consort.

7. Staying there, the Rākṣasa Dāruka and his wife Dārukā terrorised the people.

8. The harassed people sought refuge in Aurva.[165] They paid homage to him with reverence and with their head bent down with pleasure they requested him thus.

The people said:—

9. O great sage, grant us shelter. if not, we will be killed by the wicked Dāruka. You are competent to do everything. You are brilliant with your splendour.

163. The Western ocean referred to in the Purāṇas is identical with the Arabian sea.

164. Darukāvana which contains the temple of Nāgeśa, one of the twelve great jyotirliṅgas of Mahādeva is placed close to the western ocean. The context mentions the background for its nomenclature. Contrary to this statement, the Arch. Sur. lists of Nizam's territory (XXXI. 21. 29) identify it with Aundh in the Nizam's territory. There are two more forests of this name : one in the Himalayas, near Badrinath, the other Vijayeśvara in Kāśmīr. Dārukāvana, with reference to the demoness Dārukā, should not be confused with other Dārukā forests.

165. The sage Aurva was the son of Urva and grandson of the famous sage Bhṛgu.

10. There is none in the world except you in whom we can seek refuge and staying near whom we can be happy.

11. On seeing you, the Rākṣasas run off. The splendour of Śiva always shines in you like fire.

Sūta said:—

12. Thus requested by the people the excellent sage Aurva, worthy of being resorted to, bewailed their lot and spoke these words for their protection.

Aurva said:—

13. If the Rākṣasas torture living beings on the earth they will die themselves although they are very powerful.

14. Whenever the people are killed, let the Rākṣasas too die. This is the truth I say.

Sūta said:—

15. After promising to the subjects and consoling them, Aurva continued different types of penance, conferring happiness on the people.

16. Realising the cause for the curse, the gods made attempts to fight with the demons.

17. With multifarious efforts and holding all types of weapons Indra and the other gods arrived there for the battle.

18. On seeing them the Rākṣasas began to ponder. They consulted with one another.

Rākṣasas said: —

19. "What shall be done? Where shall we go? A difficult situation has come up. We are fighting and dying. They are fighting but they are not killed.

20. If this situation continues what shall happen[166] to us? A great misery has befallen us. Who can ward this off?"

Sūta said:—

21. Thinking thus and unable to find out a remedy Dāruka and his companions felt miserable indeed.

166. We have adopted the reading भोक्ष्यते for भक्ष्यते।

22. On knowing that a great calamity had arrived, the the demoness Dārukā spoke of the boon granted by Pārvatī.

Dārukā said:—

23. Propitiated by me formerly, the wife of Śiva had granted me a boon. You can go to the forest along with your people if you desire to go.

24. That boon has been secured by me. How is this misery to be borne ? Taking your people to the island you can stay with the Rākṣasas happily.

Sūta said:—

25. On hearing the words of the Rākṣasī, the Rākṣasas were delighted. Getting rid of their fear they spoke to one another.

26. "She is blessed. She is fortunate. We have been saved by her." After bowing to her they said respectfully.

27. "If we can go let us go. Why ponder over it ? O gentle lady, we shall go and stay there permanently in in the waters."

28. In the meantime the people who had been tortured by the Rākṣasas formerly came there for fighting, accompanied by the gods.

29-31. In their dilemma the Rāksasas resorted to the boon granted by Pārvatī. They took their belongings to the city in the ocean. The demoness shouted cries of victory to the goddess and flew like the winged king of mountains.[167] She then stayed fearlessly in the middle of the ocean. The follower of Śiva accompanied by her attendants rejoiced much.

32. Staying in the city inside the ocean, the sportive Rākṣasas became happy and fearless.

33. For fear of the sage's curse, Rākṣasas did not come on the earth. They moved about in the waters.

34. They abducted travellers in the boats and imprisoned them in the city. They killed some of them.

167. According to the Puranic tradition mountains had wings, flew at will and destroyed those towns and villages which refused them gifts. Thus they proved refractory and troublesome to the people. Thereupon Indra clipped off their wings and made them stationary.

35. Staying there fearlessly, thanks to the boon granted by Pārvatī, the Rākṣasas worked havoc as before.

36. O great sages, the people had the terror in the waters now incessantly in the manner they had fear on land before.

37. Sometimes the Rākṣasī came out of the city in the water and blocked the path to the land in order to harass the people.

38. In the meantime several beautiful boats arrived there all full of people.

39. On seeing those boats the wicked Rākṣasas were delighted much. Rushing at the people on board they bound them forcefully.

40. The naughty Rākṣasas came to the city taking those people with them. They fettered them and put them in prisons.

41. The people thus bound in fetters and imprisoned became very unhappy. They were rebuked again and again.

42. Their leader was a certain Vaiśya named Supriya. His conduct was auspicious and pleasing to Śiva. He was a permanent devotee of Śiva.

43. He never remained without the worship of Śiva. In every respect he followed the sacred rites of Śiva. Bhasma and Rudrākṣa were his ornaments.

44. If on any day he could not worship Śiva he did not take his food. The Vaiśya performed the worship of Śiva there in the prison also.

45. O excellent sages, he taught the mantra of Śiva and the mode of worshipping the earthen phallic image to several of his fellow-prisoners.

46. They performed there the worship of Śiva duly in the manner they saw and heard. It yielded them their desires.

47. Some of them stayed in meditation taking up excellent postures. Some of them joyously performed the mental worship of Śiva.

48. O great sages, the direct worship of Śiva was performed by the leader then in accordance with the rites of worshipping the earthen phallic image.

49. Those who did not know the great rite remained meditating on Śiva with the five-syllabled mantra "Namaḥ Śivāya.

50. The leading Vaiśya Supriya, a favourite of Śiva, performed the worship of Śiva by mental meditation

51. Śiva in the form mentioned before took up everything directly. The Vaiśya was aware that his offerings were taken by Śiva.

52. O great sages, even as the Vaiśya continued to perform the worship of Śiva, six months passed by without hindrance.

53. The event that happened thereafter, the story of the moon-crested lord, O great sages, please listen to with attention.

CHAPTER THIRTY

(The greatness of the Jyotirliṅga Nāgeśvara)

Sūta said:

1. Once an attendant of the wicked Rākṣasa saw the beautiful form of Śiva in front of him.

2. That wonderful incident was truthfully intimated to the king of Rākṣasas.

3. The king of the Rākṣasas, Dāruka, though very powerful was excited much. He hastened to the Vaiśya and asked him.

Sūta said:—

4. O Vaiśya, what is it that you meditate upon ? Tell me the truth. Then you will not die. My words cannot be otherwise.

Śiva said:—

5. He replied "I do not know." On hearing it the

168. The reading of the fourth pāda of this verse is defective. We have adopted the reading गृह्यते तद शिवेन वै for गृह्यने न शिवेन वै ।

Rākṣasa was angry. He incited the Rākṣasas—"O Rākṣasas, let him be killed."

6. Urged by him, they seized various weapons and rushed at the leading Vaiśya whose mind was attached to Śiva, with desire to kill him.

7. On seeing them come, the Vaiśya remembered Śiva with devotion and repeated his names though his eyes indicated that he was extremely frightened.

The leading Vaiśya said:—

8. O Śiva, save me. O lord of gods, save me. O Śiva, save me now from this wicked Rākṣasa. O lord of the three worlds, O slayer of the wicked, O one favourably disposed towards his devotees.

9. O lord, you alone are my entire possession. I belong to you. I am subservient to you. O lord, my very life is always in you.

Sūta said:—

10. Thus implored, Śiva appeared out of the crevice with an excellent temple with four doors.

11. Seeing in its midst the wonderfully brilliant form of Śiva along with his attendants he worshipped him.

12-13. On being worshipped, Śiva became delighted. He gave him the Pāśupata missile. He immediately slew all the Rākṣasas with all their attendants and adjuncts. He saved thus his devotee. Indeed Śiva is the slayer of the wicked.

14. After killing all of them, Śiva the creator of his Oracles and who assumes bodies in the course of sports granted a boon to the forest.

15. May the rites and activities of the four castes, Brahmins, Kṣatriyas, Vaiśyas and Śūdras flourish in this forest always.

16. Let there never be people of the Tāmasaic qualities. Let there be excellent sages, the propounders and the followers of the Śaiva cult.

17. In the meantime the Rākṣasī Dārukā dejected in her mind, eulogised Pārvatī.

18. The goddess being pleased said "What shall I do ?" She replied—"Let my race be protected by you".

19. "I shall protect your race. I say this truth to you." Saying this the Goddess quarrelled with Śiva.

20. On seeing the goddess furious, the lord, bound by the boon granted by him, replied with pleasure. "Do as you please".

21. On hearing the words of her husband Śiva, the delighted Pārvatī laughed and spoke these words.

Pārvatī said :—

22. "Your words will be true at the end of this Yuga. Till then, I think, there can be the Tāmasaic creations as well.

23. Otherwise the dissolution will take place even now. O Śiva, let the words uttered by me be proved true. O lord, I belong to you. I depend on you.

24. This Rākṣasī Dārukā is my own Śakti. She is the most powerful among the Rākṣasīs. Let her rule over the kingdom of the Rākṣasas.

25. These wives of the Rākṣasas will give birth to sons. I have permitted all of them to live jointly in the forest.

Sūta said:—

26 On hearing these words of Pārvatī, lord Śiva was delighted in his mind and spoke these words.

Śiva said: —

27. O beloved, if you say so, please listen to my words. I will stay in this forest with pleasure for protecting the devotees.

28. He who maintains the discipline of rites and activities prescribed for different castes and has a sight of me with pleasure here will become an emperor.

29-30. Or, at the end of the recurring cycle of Kali or in the beginning of Kṛta Age, the leading king equipped with a vast army, famous in the name of Vīrasena son of Mahāsena, will have a sight of me. He will be a very

valorous devotee of mine. After viewing me he will become an emperor.

Sūta said:—

31. Exchanging pleasantries thus, the couple, O brahmins, indulging in great sports remained there.

32. The Jyotirliṅga form of Śiva came to be known as Nāgeśvara. Goddess Śivā became Nāgeśvarī. Both of them are favourites of the devotees.

The sages said:—

33. O intelligent one, how will Vīrasena go to Dārukā vana and worship Śiva ? Please narrate it.

Sūta said:—

34. Vīrasena, son of Mahāsena, was a great favourite of Śiva. He was born of a Kṣatriya family in the beautiful land of Niṣadha.[169]

35. Worshipping the earthen image of the lord, Vīrasena performed a severe penance, lasting for twelve years.

36-39. Then Śiva, the delighted lord of the gods, became visible to him and said :—Make a fish-like canoe of wood. Coat it with tin and other metals. O Vīrasena, I shall create Yogamāyā and give it to you. Enter the canoe accompanied by Yogamāyā and your men. Proceed to the island in the Western ocean.[170] Enter the crevice made by me. Perform the worship of Nāgeśvara. Thereafter secure the missile Pāśupata and slay the Rākṣasī and others. When I appear before you; you will not remain deficient in anything.

40. Pārvatī's strength will grow to be complete. The Mlecchas of the forest will become pious and auspicious.

41. After saying this to Vīrasena and bestowing his mercy on everyone lord Śiva, the destroyer of miseries, vanished there itself.

42. Having received the boon form Śiva the supreme soul, Vīrasena became competent to do everything, of course.

169. See P. 1189 note.
170. See P. 1373 note.

43. Thus is the manifestation of Nāgeśvara, the lord in the form of a Jyotirliṅga conferring the attainment of desires to the three worlds.

44. He who listens to the origin of Nāgeśa respectfully attains all desires. He becomes intelligent. And his sins are destroyed.

CHAPTER THIRTYONE

(*The greatness of Rāmeśvara*)

Sūta said:—

1. Hereafter I shall explain how the phallic image Rāmeśvara originated formerly. O sages, listen to it respectfully.

2. Formerly, Viṣṇu the favourite of the good, took his incarnation as Rāma on the earth.

3. O brahmins, Rāma's wife Sītā, the daughter of Janaka, was kidnapped by Rāvaṇa the wielder of great Māyā and taken to his abode in Laṅkā.

4. Searching for her, Rāma went to the city called Kiṣkindhā.[171] Having alliance with Sugrīva for his benefit he killed Bāli.

5. After staying there for sometime, he held consultations with Lakṣmaṇa, Sugrīva and others eager to find her out.

6. The prince Rāma sent the monkeys, the chief of whom was Hanūmat, to various directions in order to find her out.

7. On getting the crest-jewel of Sītā and on knowing from the excellent monkey that she was in Laṅkā, Rāma rejoiced much.

8-9. O brahmins, accompanied by Hanumān the chief of monkeys, Lakṣmaṇa, Sugrīva and other monkey chiefs of

171. Kiṣkindhā was the capital of the Janapada of the same name. It is identified with the Raichur-Bellary area of Mysore and the adjoining regions GAMI P 34 note. It was placed on the Tuṅgabhadrā river.

great might and a vast army of monkeys eighteen thousand billions in number Rāma reached the shores of the Southern salt ocean.

10. Reaching there, Rāma the favourite of Śiva stationed himself on the shore, being served by the monkeys and his brother Lakṣmaṇa.

11-13. "Alas where has Jānakī gone ? When will she meet me. The ocean is very deep. The army of the monkeys is to be taken across. The Rākṣasa of great strength and valour, the uplifter of the mountain Kailāsa has resorted to his stronghold Laṅkā. His son is Indrajit, the conqueror of Indra. Thus thought Rāma in the company of Lakṣmaṇa standing on the shore itself. He was appeased by Aṅgada and other monkeys.

14. Then Rāma the excellent devotee of Śiva, desirous of water, lovingly spoke to his brother Lakṣmaṇa.

Rāma said:—

15. O brother Lakṣmaṇa, lord of heroes, I am thirsty. I desire water. You get some water quickly through some monkey.

Sūta said:—

16. On hearing it the monkeys ran in all directions. They brought water, bowed to Rāma and standing before him said.

The monkeys said:—

17. O lord, at your behest we have brought excellent water, sweet, cool and refreshing. Please take it.

Sūta said:—

18. On hearing it Rāma was much delighted. With a benign glance at them he accepted the water offered.

19. When Rāma, the devotee of Śiva, took the water and was about to drink it, it occurred to him at the will of Śiva.

20. "I have not yet had the sight of Śiva, the great lord, the bestower of all bliss. How can the water be taken in ?"

21. After saying this, he drank water and then performed the worship of Śiva's earthen image.

22. He worshipped Śiva performing all the sixteen ancillary services like invocation etc. with devotion according to the rules obtaining.

23. After propitiating him with obeisances, divine eulogies etc. strenuously, Rāma joyously prayed to Śiva with great devotion.

Rāma said:—

24. O lord Śiva, O great lord, always favourably disposed towards your devotees, save me your devotee, dejected in the mind and seeking refuge in you.

25. O Bhavatāraṇa (one who takes devotees across the ocean of worldly existence), this ocean is very deep. The Rākṣasa Rāvaṇa is heroic and mighty.

26. The army of monkeys is a very fickle instrument of war. How can my task be achieved resulting in pleasing acquisition.

27. In that, O lord of good rites, help must be rendered to me. O lord, without your help my purpose is difficult to be achieved.

28. Rāvaṇa is your devotee. He is invincible in every respect to everyone. He is haughty due to the boons granted by you. He is a great hero who has conquered the three worlds.

29. O Sadāśiva, I too am your slave, in every respect subservient to you. Considering this, you shall be partial to me.

Sūta said:—

30-31. After praying and bowing to the lord again and again, he repeated loudly, "O Śiva, be victorious, be victorious" and eulogised Śiva. Repeating the mantras and meditating, he performed the worship again and danced before the lord.

32. With the heart drenched with devotional love he produced the throat-sound. Lord Śiva was much delighted.

33. Assuming the pure form as mentioned and

accompanied by all his attendants, lord Śiva of brilliant form appeared before him immediately.

34. Then, satisfied in his heart with Rāma's devotion lord Śiva said—"O Rāma, may there be welfare to you. Mention the boon you wish to have."

35. On seeing that form, they became sanctified. Rāma himself, interested in Śaiva cult, performed the worship.

36. Eulogising in diverse ways and bowing to Śiva joyously he requested for his victory in the imminent fight with Rāvaṇa.

37. Delighted in his heart at Rām's devotion, lord Śiva said lovingly—"O great king, may you be victorious".

38. Securing the blessing of victory granted by Śiva and receiving the permission of the lord he prayed again with palms joined in reverence and head bent down.

Rāma said:—

39. O Śiva, if you are pleased, you shall stay here, O lord, to sanctify the worlds and to render help to the people.

Sūta said:—

40. Thus implored Śiva took up the phallic image named Rāmeśvara. It is now famous on the surface of the world.

41. It was by Śiva's favour that Rāma crossed the ocean soon, killed Rāvaṇa and other Rākṣasas and regained his beloved.

42. The greatness of Rāmeśvara became wonderful and unequalled in the world. It yields worldly pleasures and salvation and bestows all desires on the devotees always.

43. He who performs the ablution of Śiva with the waters of the divine Gaṅgā and worships Rāmeśvara with great devotion becomes a living liberated soul indeed.

44. After enjoying all pleasures here, rare even to the gods and deriving perfect knowledge in the end he will certainly attain salvation.

45. Thus has been narrated to you the story of Rāmeśvara, the Jyotirliṅga of Śiva. It is divine. It destroys the sins of the devotees who listen to it.

CHAPTER THIRTYTWO

(The narrative of Sudehā and Sudharmā)

Sūta said:—

1. O excellent sages, the next Jyotirliṅga to be mentioned is Ghuśmeśa. May its greatness be listened to.

2. There is the excellent mountain in the Southern region named Deva.[172] It shines with great splendour and is very wonderful to view.

3. A certain brahmin Sudharmā who was the most excellent among the knowers of Brahman and who was born of Bhāradvāja family lived near it.

4. His beloved wife Sudehā was interested in Śaiva cult and sacred rites. She was skilful in all household activities and she devoutly served her husband.

5. The excellent brahmin Sudharmā worshipped gods and guests. He was devotedly attached to the Vedic path and scrupulously maintained the sacrificial fires.

6. He had the brilliance of the Sun. He performed Sandhyā prayers thrice a day. He taught disciples and was an expert in the Vedas and Śāstras both.

7. He was affluent and had also the qualities of gentlemanliness. He was a liberal donor, a devotee of Śiva, a favourite of his followers and he engaged himself in the sacred rites of Śiva-cult.

8. A long period in his life thus passed when he continued his religious rites but no son was born to him. His wife's menstrual periods were fruitless. She did not conceive.

9. He did not grieve over this because he realised the reality of different things. He knew that the soul is the uplifter of the soul and the soul is the sanctifier of the soul.

10. Thinking thus he did not feel aggrieved even mentally. But Sudehā was distressed for not having a son.

11. Everyday she implored her learned husband to strive for the acquisition of a son.

172. Devagiri (mod. Daulatābad) is placed in the Aurangabad District the former Hyderabad State GAMI. P. 104.

12-15. He used to reproach her saying, "O gentle lady, there is no son, no mother, no father, no lover. Every one is selfishly inclined in the world, there is no doubt about this. Know this particularly with a keen intellect. Do not be aggrieved. O gentle lady, misery shall be eschewed by you, certainly. O one of auspicious rites, you shall not pester me like this everyday." After enlightening her, he became interested in the worship of the lord. He was perfectly contented. He did not feel the misery or joy of mutually contrary interests.

16. Once Sudehā went to the neighbour's house for a friendly chat but a quarrel arose there.

17. She was reproached by the neighbour's wife as natural to women. Sudehā was aggrieved with her harsh words.

The neighbourly woman said:—

18. O sonless woman, why are you arrogant ? I have a son who will inherit my wealth. But there is none to inherit your property.

19. Undoubtedly the king will confiscate your estate. O barren woman, fie upon you, upon your wealth, upon your honour and prestige.

Sūta said:—

20. Thus reproached by her she returned home depressed. She narrated to her husband all what her neighbour had said to her.

21. The intelligent brahmin was not grieved by hearing it. He said "Let her say what she wishes, O beloved, what is destined to happen will happen."

22. Thus pacified and consoled again and again by her husband she did not stop worrying. She again pleaded.

Sudehā said:—

23. You are my husband. Somehow you shall beget a son. O excellent among men, otherwise I shall cast off this body.

Sūta said:—

24. On hearing what she said, Sudharmā the excellent brahmin, harassed by her importunities, mentally remembered Śiva.

25. The alert brahmin offered two flowers to the sacrificial fire. He thought in his mind that the right side flower would yield a son.

26. Making this as a condition the brahmin told his wife. "You shall take one of these two flowers to decide about the acquisition of a son"

27-28. She thought "I will surely have a son. Let the insignia flower come to me." Then she bowed to Śiva and the sacrificial fire." After praying again she picked up one of the flowers.

29. The insignia flower was missed by her due to delusion caused by Śiva's desire.

30. On seeing it the husband sighed deeply. Remembering the lotus-like feet of Śiva he spoke to his beloved.

Sudharmā said:—

31. O beloved, how can what is ordained by the lord be otherwise. Cast off your vain hopes. Render service to the lord.

32. After saying so and giving up hope himself, the brahmin became engaged in sacred rites and meditation on Śiva.

33. Yearning for a son Sudehā did not leave off her pleadings. With palms joined in reverence and bending her head she lovingly said to her husband.

Sudehā said:—

34. Let there be no son born of me. With my consent you shall take another wife. Undoubtedly she will bear you a son.

Sūta said:—

35. Requested thus by his beloved wife, that brahmin the most excellent of the devotees of Śiva and fond of sacred rites spoke to her.

Sudharmā said:—

36. Our miseries have gone off, O beloved, do not put obstacles in our holy rites now.

Sūta said:—

37. Although prevented thus, she brought her mother's younger daughter to her house and said to her husband "Take her."

Sudharmā said:—

38. Now you say that she must be my beloved wife. But should she give birth to a son you will begin to be jealous of her.

Sūta said:—

39. O brahmins, when thus warned by her husband, Sudehā joined her palms in reverence and spoke to him.

40. "O excellent brahmin, I will not be jealous of my own sister. Please marry her and beget a son. I urge upon you."

41. Thus implored by her, Sudharmā married that lady Ghuśmā with due ceremonies.

42. After marrying her he requested Sudehā, "O my pious beloved, this is your younger sister. You must bring her up."

43. After saying this, Sudharmā, the most excellent devotee of Śiva, pursued his sacred rites to the utmost with his mind leaning towards virtue.

44. Sudehā served her sister like a hired wench eschewing all opposition and lovingly nurtured her.

45. The junior wife with the consent of her sister, made hundred and one earthen idols every day.

46. According to the sacred rules Ghuśmā rendered devotional services to these images and threw them in the neighbouring lake.

47. Thus she performed the wish-yielding worship of Śiva every day leaving them off and invoking them again in accordance with the rules of devotional service.

48. Performing the worship of Śiva thus regularly

she completed a hundred-thousand images and their worship which would yield the benefits of all desires.

49. By the mercy of Śiva a son was born to her. He was beautiful, fortunate and endowed with all auspicious qualities.

50. On seeing him the brahmin was much delighted. Being the most excellent of all who knew virtue and engrossed in the virtues of knowledge he enjoyed the pleasure with due detachment.

51. Then Sudehā grew fiercely jealous of her. Her heart which was cool and quiet before began to blaze like fire now.

52. O great sages, may the despicable event that followed, causing misery, be heard with attention.

CHAPTER THIRTYTHREE

(*Origin and glory of the Jyotirliṅga Ghuśmeśvara*)

Sūta said:—

1. On seeing the son of the younger sister, the elder sister was much distressed. Unable to see her pleasure she became inimical.

2. Her people celebrated the birth of a son continually. But she could not bear the sight of the beautiful child.

3. On seeing the son, a great favourite of the parents and endowed with all good qualities, her heart began to blaze like fire.

4. In the meantime many brahmins came there offering their daughters in marriage. Sudharmā celebrated the marriage of his son duly.

5. Sudharmā was extremely delighted in the company of Ghuśmā. All the relatives honoured Ghuśmā much.

6. On seeing that, Sudehā blazed furiously in her mind. Extremely distressed she began to lament, "O I am doomed."

7. When the daughter-in-law came to the house and

the son was duly married, Sudharmā evinced his enthusiasm to both the wives with an intention of delighting them equally.

8. But Ghuśmā was delighted and Sudehā was distressed. Unable to bear her happiness, she fell on the ground.

Ghuśmā said:—

9. "These are your own son and daughter-in-law not mine." But the daughter-in-law considered Sudehā her mother-in-law and the son considered her his mother.

10. The husband too loved the elder more than he loved the younger. Still the elder wife retained dirt in her mind.

11. One day the senior wife Sudehā, extremely distressed in her heart, thought how she could subdue her misery.

Sudehā said:—

12. Certainly the fire in my heart can be tranqullised only through the tears of Ghuśmā caused by her misery and not otherwise.

13. So I shall kill her son today, the son that speaks pleasing words to her. What is destined to happen shall happen. This is my final decision.

Sūta said:—

14. O brahmins, the inimical nature among co-wives is extremely ruthless and suicidal. The wicked and the mean do not ponder what shall be done or not done.

15. One day during the night as the son was sleeping with his wife she took a big knife and cut off his limbs.

16-17. The senior wife cut off the limbs of Ghuśmā's son at night. Strong that she was she took them to the lake where the earthen images of Śiva were usually hurled by Ghuśmā. After casting off the limbs into the lake she returned and slept.

18. In the morning Ghuśmā got up and performed her daily household duties. Sudharmā too performed his daily sacred rites.

19. In the meantime the senior wife too got up and performed her duties with great pleasure, now that the fire in her heart had been tranquillised.

20. Getting up in the morning, the daughter-in-law saw to her horror the bed wet with blood and a few scattered pieces of the body.

21. She told her mother-in-law, "where has your son gone ? The bed is wet with blood. Pieces of the body are also seen."

22. The daughter-in-law fond of her husband began to lament—"O I am doomed. O my mother of holy rites, who has perpetrated this wicked deed ?"

23. The senior wife, though delighted inwardly, showed great distress outwardly saying "O I am doomed !"

24. Ghuśmā heard the pitiable lamentation of her daughter-in-law but did not leave off her sacred rite, the daily worship of Śiva's earthen image.

25. Her mind did not exhibit any agitation. The husband too remained calm till the completion of the sacred rite.

26. At noon when the worship was concluded she looked at the terrible bed. Still Ghuśmā did not show signs of grief.

27-29. "He who has given this boy will protect him too. The annihilator of Kāla, the goal of the good, is famous as a favourite of his devotee. Our protector, the sole lord, Śiva is like a gardener. He separates those whom he has united. What can I gain by worrying over it ?" Realising this truth, being emboldened in dedicating herself to Śiva she did not grieve much.

30. Taking the day's earthly phallic images she went towards the bank of the lake repeating the names of Śiva, maintaining the normalcy of her mind as afore.

31. When she cast off the earthen phallic images and returned she saw her son standing on the bank of the lake.

The son said:—

32. I shall meet my mother. After dying I have been

resuscitated, thanks to the power of her virtue and the mercy of Śiva.

Sūta said:—

33. O brahmins, on seeing her son restored to life the mother was not delighted as she was not distressed before.

34. At that time, lord Śiva, appeared before her immediately in the form of a mass of splendour. He said delightedly.

Śiva said:—

35. O excellent-faced lady, I am delighted. Mention the boon you wish to have This boy had been killed by that wicked lady. I shall kill her with my trident.

Sūta said:—

36. Bowing down to Śiva she requested for the boon "O lord, Sudehā, my sister, must be protected by you."

Śiva said:—

37. Harm has been done by her. Why should you render help to her ? Sudehā the perpetrator of wicked deeds must be killed.

Ghuśmā said:—

38. No sin stays, the moment you are seen. Now, on seeing you her sin will be reduced to ashes.

39. 'Sin is far removed at the mere sight of the person who renders help to those who harm him.

40. These wonderful words of the lord have been heard by me O lord. Hence, O Sadāśiva let it not be done otherwise.

Sūta said:—

41. Thus requested by her, lord Śiva the ocean of mercy, favourably disposed towards his devotees was delighted and spoke thus.

Śiva said:—

42. O Ghuśmā, request for another boon. I shall grant you what is beneficial to you. I am delighted at your devotion and your nature of being free from aberrations.

Sūta said:—

43. She said after hearing his words "If a boon is to be given by you, you shall stay here in my name for protecting the worlds."

44. Then the delighted lord Śiva said—"I shall stay here in your name. I shall be named Ghuśmeśa and I shall confer happiness.

45. May my phallic image named Ghuśmeśa be auspicious and famous. Let this lake be the storehouse of phallic images always.

46. Hence it will be famous in the three worlds in the name of "Śivālaya."[273] This lake shall always yield desires by its mere sight.

47. O lady of good rites, upto a hundred and one generations in your family sons of great excellence like this will be born undoubtedly.

48. They will have good wives, plenty of wealth, longevity and skill in everything. They will be learned and liberal. They will attain worldly pleasures and salvation.

49. They will be hundred and one endowed with many qualities. Your family will expand like this splendidly.

Sūta said:—

50. After saying this Śiva assumed the form of a phallic image named Ghuśmeśa. He became famous. The lake was called Śivālaya.[273]

51. Sudharmā, Ghuśmā and Sudehā came there and circumambulated Śiva hundred and one times.

52. After performing the worship of lord Śiva, fondly meeting one another and eschewing the dirt of the mind they attained great happiness.

53. On seeing the son regained to life, Sudehā was ashamed. O brahmins, she performed the expiatory rite for her sins and requested for forgiveness.

274. Śivālaya lake, the abode of Ghuśmeśvara phallic image is placed near Devagiri in the Aurangabad district of the erstwhile Hyderabad State.

54. O great sages, the phallic image named Ghuśmeśa originated thus. Its very sight and worship renders happiness always.

55. Thus I have narrated to you the twelve Jyotirliṅgas which yield all desires, worldly pleasures and salvation.

56. He who reads or listens to this narrative of Jyotirliṅgas gets rid of sins and attains worldly pleasures and salvation.

CHAPTER THIRTYFOUR

(*Acquisition of Sudarśana by Viṣṇu*)

Vyāsa said:—

1. O great sages, on hearing the words of Sūta the sages praised him and spoke desiring the welfare of the worlds.

The sages said:—

2. O Sūta, you know everything. Hence we ask you. O holy lord, please narrate the greatness of the phallic image Harīśvara.

3. O dear, this was heard by us formerly that by propitiating Harīśvara, Viṣṇu acquired his discus Sudarśana. Please narrate that story particularly.

Sūta said:—

4. O great sages, may the auspicious story of Harīśvara be heard, how Sudarśana was acquired by Viṣṇu formerly from Śiva.

5. On a certain occasion the Daityas became very powerful. They harassed the worlds and violated sacred rites.

6. Tormented by the Daityas of great strength and exploit, the gods narrated their misery to Viṣṇu, their saviour.

The gods said:—

7. O lord, be merciful. We are very much afflicted by the Daityas. Where shall we go? What shall we do? We have resorted to you, for you are worthy of seeking refuge by us.

Sūta said:—

8. On hearing these words of the gods distressed in mind, Viṣṇu remembered the lotus-like feet of Śiva and said.

Viṣṇu said:—

9. O gods, I shall carry out your task after propitiating Śiva. These powerful enemies shall be conquered with great effort.

Sūta said:—

10. Thus consoled by lord Viṣṇu, the gods thought that the Daityas would be surely killed. They then went to their respective abodes.

11. For the victory of the gods, Viṣṇu worshipped Śiva, the lord of all the gods, the imperishable and the cosmic witness of all.

12. He went to Kailāsa and dug a pit there wherein he kindled fire and performed penance.

13. He worshipped Śiva joyously with various mantras and hymns prescribed for the worship of earthen image.

14. O great sages, he worshipped with the lotus-flowers growing in the Mānasa lake. He sat firmly in the Yogic posture and did not move at all.

15. Thinking decisively—"By all means I shall stay here till the lord is pleased" Viṣṇu worshipped Śiva.

16. O brahmins, when Śiva was not pleased with Viṣṇu, the latter began to think anxiously.

17. After thinking thus he rendered him various services. Still, lord Śiva, indulging in divine sports was not satisfied.

18. Surprised much at this, Viṣṇu, endowed with great devotion, eulogised lord Śiva by reciting his thousand names with pleasure.

19. Repeating every name, he worshipped Śiva, favourably disposed towards those who seek refuge in him, with a lotus flower.

20. In order to test the piety of Viṣṇu, one of the thousand lotus-flowers was taken away by Śiva.

21. That wonderful Māyā of Śiva was not noticed by Viṣṇu. But when he came to know of the shortage he started to search.

22. In order to find it out he roamed over the world, steadily maintaining his sacred rite. But not finding the same, the pious Viṣṇu offered one of his eyes (instead of the lotus).

23. On seeing it Śiva who destroys all miseries was delighted and appeared before him. He spoke these words to Viṣṇu.

Śiva said:—

24. O Viṣṇu, I am delighted with you. Mention the boon you wish to have. I shall grant you what you desire. There is nothing which cannot be given to you.

Sūta said:—

25. On hearing the words of Śiva, Viṣṇu was pleased in his mind. Extremely delighted he spoke to Śiva with palms joined in reverence.

Viṣṇu said:—

26. What is there to be mentioned to you? You are the immanent soul. Still, O Lord, I mention the same with due deference to your behest.

27. O Sadāśiva, the entire universe is afflicted by the Daityas. We have no pleasure at all. Our weapons are ineffectual in killing the Daityas.

28. What shall I do? Where shall I go? I have no greater saviour than you. O lord, I seek refuge in you.

Sūta said:—

29. After saying this he stood in affliction and bowed to Śiva, the supreme soul.

30. On hearing these words of Viṣṇu, Śiva, the lord of gods, gave him his discus Sudarśana shining with the mass of splendour.

31. On receiving it Viṣṇu slew the powerful demons immediately with the discus without any strain.

32. Thereupon the universe derived normalcy, the gods became happy. After receiving the Sudarśana missile Viṣṇu was greatly delighted.

The sages said:—

33. What is that hymn of Śiva that consists of his thousand names? What is that hymn whereby Śiva was so much delighted that he gave Viṣṇu the discus.

34. Please expound the glory of this hymn to us and narrate the dialogue between Śiva and Viṣṇu. The merciful nature of Śiva towards Viṣṇu may also be narrated to us.

Vyāsa said:—

35. On hearing the words of the pious sages, Sūta spoke after remembering the lotus-like feet of Śiva.

CHAPTER THIRTYFIVE

(*Thousand Names of Śiva*)

Sūta said:—

1. May this be heard, O great sages. I shall now recount the hymn of thousand names[174] of Śiva, whereby Śiva was satisfied.

174. In fact the text records more than one thousand names. Some are identical in form :-शिवालय: शिवालय:; त्रिलोचन:-त्रिलोचन:; कृत्तिवासा:-कृत्तिभूषित:; शुभ:-शुभ:; शुभद:-शुभकर्ता; मुण्डी-मुण्डी; Others are repetitions in sense : त्रिलोचन:-त्र्यक्ष:; विरूपाक्ष:-विषमाक्ष:; नीलग्रीव:-नीलकण्ठ:; भालनेत्र:-ललाटाक्ष:, श्मशाननिलय:-श्मशानस्थ:;

Viṣṇu said:—

2-131 Śiva (pure), Hara (destroyer), mṛḍa (gracious), Rudra[175] (terrible), Puṣkara (nourisher), Puṣpalocana (of flowery eyes), Arthigamya (accessible to the suppliants), Sadācāra (of noble conduct), Sarva (all-in-all), (bestower of welfare), Maheśvara (great lord), Candrāpīḍa (with moon for the diadem), Candramauli (with moon for his crest-jewel), viśva (universe), Viśvambhareśvara (lord of the earth), Vedāntasārasandoha (the essence of Vedānta philosophy), Kapālin (with a skull in the hand), Nīlalohita (blue-blooded), Dhyānādhāra (object of meditation), Aparicchedya (inexplicable), Gaurībhartṛ (husband of Gaurī), Gaṇeśvara (Lord of Gaṇas), Aṣṭamūrti[176] (Having eight cosmic bodies), Viśvamūrti (universe-bodied), Trivarga (bestower of virtue, wealth and love), Sargasādhana (achiever of creation, Jñānagamya (accessible by perfect knowledge), Dṛḍhaprajña (of steady intellect) Devadeva (lord of gods), Trilocana (three-eyed), Vāmadeva (lovely lord), Mahādeva (great god) Paṭu (efficient), Parivṛḍha (chief), Dṛḍha (firm), Viśvarūpa, (multiformed), Virūpākṣa (odd-eyed), Vāgīśa (lord of speech), Surasattama (the most excellent god), Sarvapramāṇa-samvādin (in whom all authorities and proofs agree), Vṛṣāṅka (bull-bannered), Vṛṣavāhana (bull-vehicled), Īśa (lord), Pinākin (holding bow), Khaṭvāṅgin (holding missile Khāṭvāṅga), Citraveṣa (of variegated dress), Cirantana (eternal being), Tamohara (remover of ignorance), Mahāyogin (great Yogin), Goptṛ (protector), Brahmāṇḍahṛt (heart of

Others are the names of gods and sages : चतुर्भुजः, चतुर्मुखः, धाता, विधाता, वेधाः (of Brahmā) गोविन्दः, विष्णुः, जनार्दनः, जगदीशः (of Viṣṇu) सुरेशः, शक्रः, पुरन्दरः (of Indra) दत्त (of Dattātreya) द्रुहण, दुर्वासस् कपिल (of the sages). On the other hand, some of the well known, significant names such as अहिर्बुध्न्य, अजैकपाद्, रैवत are missing.

175. As soon as he was born he wept, so he received this name

176. The eight forms of Siva, represented by earth, water, fire, wind, ether, sun, moon and mind are known respectively as Sarva, Bhava, Paśupati, Īśāna, Bhīma, Rudra, Mahādeva and Ugra. These symbolise the five gross material elements, two opposite principles of heat and cold and the principle of mind which is the eighth.

cosmos), Jaṭin (having matted hair), Kālakāla (slayer of Death), Kṛttivāsas[177] (wearing hide), Subhaga (comely), Praṇatātmaka (soul of the devotees), Unnadhra (uplifted), Puruṣa (divine being), Juṣya, (worthy to be served), Durvāsas (sage Durvāsas), Puraśāsana (chastiser of the Tripuras), Divyāyudha (having divine weapons), Skanda-guru (preceptor of Skanda), Parameṣṭhin (staying at the acme), Parātpara (greater than the greatest), anādīma-dhyanidhana (with no beginning, middle or end), Girīśa (Lord of mountains), Girijādhava (husband of Pārvatī) Kuberabandhu) kinsman of Kubera), Śrīkaṇṭha (of glorious neck), Lokavarṇottama (excellent of all castes in the world), (soft), Samādhivedya (who can be realised through trance), Kodaṇḍin (holding bow), Nīlakaṇṭha[178] (blue-necked), Paraśvadhin (holding axe).

Viśālākṣa (wide-eyed), Mṛgavyādha (hunter of animal), Sureśa (lord of gods), Sūryatāpana (scorcher of the sun), Dharmādhyakṣa (presiding deity of virtue), Kṣamākṣetra (field of forgiveness), Bhagavat (lordly), Bhaganetrabhit (splitter of the eyes of Bhaga), Ugra (fierce), Paśupati (lord of beasts, the individual souls), Tārkṣya (Identical with Garuḍa), Priyabhakta (favourite of the devotee), Parantapa (scorcher of enemies), Dātṛ (donor), Dayākara (compassionate), Dakṣa (skilful), Kapardin (having matted hair), Kāmaśāsana (chastiser of cupid), Śmaśānanilaya (residing in cremation ground), Sūkṣma (subtle) Śmaśānastha (staying in cremation ground), Maheśvara (great God), Lokakartṛ (creator of the worlds), Mṛgapati (lord of deer), Mahākartṛ (great maker), Mahauṣadhi (great medicine), Somapa (imbiber of Soma juice), Amṛtapa (drinker of nectar), Saumya (gentle), Mahātejas (of great splendour), Mahādyuti (of great brilliance), Tejomaya (full of lustre), Amṛtamaya (full of Nectar), Annamaya (of the nature of food), Sudhāpati (lord of nectar), Uttama (the most excellent), Gopati (lord of speech), Goptṛ (protector),

177. For the origin of this name see ŚP. RS. Yuddha. ch. 57.

178. According to a legend Śiva swallowed poison churned out of the ocean and obtained this name. For the symbolical interpretation of this name see MP. A Study pp 341-342.

Jñānagamya (attainable through perfect knowledge), Purātana (ancient being), Nīti (justice), Sunītii (good justice and policy), Śuddhātman (pure soul), Soma (accompanied by Umā), Somatara (excelling the moon), Sukhin (happy being), Ajātaśatru (whose enemy is not yet born), Ālokasambhāvya (whose existence is inferred as possible through the lustre), Havyavāhana (carrier of sacrificial offerings i.e fire), Lokaṅkara (maker of the worlds) Vedakara (originator of the Vedas), Sūtrakāra (composer of Aphorisms), Sanātana (eternal), Maharṣi (great sage), Kapilācārya (preceptor Kapila), Viśvadīpti (light of the Universe), Trilocana[179] (three-eyed), Pinākapāṇi (holding Pināka in the hand), Bhūdeva (god of the earth), Svastida (bestower of weal), Sukṛta (meritorious), Sudhī (intelligent), Dhātṛdhāman (abode of the Creator), Dhāmakara (creator of lustre), Sarvada (bestower of all), Sarvagocara (visible to all), Brahmasṛk (creator of Brahmā), Viśvasṛk (creator of the universe), Sarga (creation), Karṇikārapriya (fond of the pericarp of the lotus), Kavi (poet), Śākha, Viśākha, Gośākha, Śiva (the cause of welfare), Bhiṣak Anuttama (excellent physician), Gaṅgāplavodaka (water flowing in Gaṅgā), Bhavya (good), Puṣkala (eminent one), Sthapati (architect) Sthira (steady), Vijitātman (self-conqueror), Vidheyātman (self-controlled), Bhūtavāhanasārathi (with Bhūtas (globlins) as charioteers), Sagaṇa (accompanied by Gaṇas), Gaṇakāya (with Gaṇas as body-guards), Sukīrti (of good fame), chinnasaṁśaya (one to whom doubts have been cleared), Kāmadeva (identical with cupid), Kāmapāla (protector of the desires), Bhasmoddhūlitavigraha (whose body is dusted with Bhasma), Bhasmapriya (fond of Bhasma), Bhasmaśāyin (lying on Bhasma), Kāmin (lover), Kānta (brilliant), Kṛtāgama (one who has created Āgamas), Samāvarta (who whirls the wheel of worldly existence), Anivṛttātmā (whose soul never turns back), Dharmapuñja (mass of virtue), Sadāśiva (auspicious for ever), Akalmaṣa (sinless), Puṇyātman (meritorious saul), Caturbāhu (four-armed), Durāsada (difficult of access), Durlabha (rare one),

179. Śiva is said to have a third eye in the middle of the forehead. When it opens it destroys the universe including the gods.

Durgama (impassable), Durga (Difficult of being attained). Sarvāyudhaviśārada (expert in wielding weapons), Adhyātmayoganilaya (stationed in spiritual Yoga), Sutantu (wearing good fabric of universe), Tantuvardhana (enhancer of the fabric), Śubhāṅga (having auspicious limbs), Lokasāraṅga (essence of the worlds), Jagadīśa (lord of the universe), suppressor of (wicked) people, Bhasmaśuddhikara (causing purity through Bhasma), Abhīru (non-cowardly), Ojasvin (vigorous), Śuddhavigraha (of pure body), Asādhya (unachievable), Sādhusādhya (achievable easily by the saintly), Bhṛtyamarkaṭarūpadhṛk (assuming the form of the servile monkey), Hiraṇyaretas (gold-semened), Paurāṇa (ancient one), Ripujīvahara (destroyer of enemies), Balin (strong,) Mahāhrada (deep eddy), Mahāgarta (deep ditch), Siddha, Vṛndāravandita (saluted by the gods), Vyāghracarmāmbara (wearing the tiger hide), Vyālin (clasped by serpents), Mahābhūta (great living being), Mahānidhi (great storehouse), Amṛta (nectar), Amṛtapā (drinker of the nectar), Śrīmat (glorious), Pāñcajanya[180] (favourable to the five classes of beings), Prabhañjana (hailstorm) Pañcaviṁśatitattvastha[181] (stationed in twentyfive principles or entities), Pārijāta (celestial tree), Parātpara (greater than the greatest).

Sulabha (easy of access), Suvrata (of good rites), Śūra (heroic), Vāṅmayaikanidhi (treasure stored in all extant literature), Varṇāśramaguru (preceptor of castes and stages of life. Varnin (the religious student), Śatrujit (conqueror of the enemies), Śatrutāpana (scorcher of enemies), Āśrama (stage of life), Śramaṇa (ascetic), Kṣāma (emaciated), Jñānavat (wise) Acaleśvara (lord of the mountain), Pramāṇabhūta (the authoritative proof), Durjñeya (difficult to be known), Suparṇa (Garuḍa of good wings), Vāyuvāhana (having wind as vehicle), Dhanurdhara (wielder of the bow), Dhanurveda (science of archery), Guṇa (attribute), Śaśiguṇākara (storehouse of the qualities of the moon), Satya (truth) Satyapara (devoted to truth), Adīna (non-distressed), Dharma (sacred virtue), Godharmaśāsana (chestiser of the beastly-

180. The five tribes mentioned in the RV. comprise अनु, यदु, पुरु, तुर्वसु and द्रुह्यु

181. See P. 1072 note.

natured), Anantadṛṣṭi (of infinite vision), Ānanda (bliss) Daṇḍa (punishment), Damayitṛ (suppressor), Dama (controller of senses), Abhicārya (worthy of being approached), Mahāmāya (of great Māyā), Viśvakarmaviśārada (adept in all activities of the Universe), Vītarāga (devoid of passion), Vinītātman (of well-disciplined soul), Tapasvin (ascetic), Bhūtabhāvana (conceiver and creator of living beings), Unmattaveṣa (having the guise of a mad one), Pracchanna (hidden one), Jitakāma (conqueror of lust), Jitendriya (conqueror of sense-organs), Kalyāṇaprakṛti (of good nature), Kalya (agreeable) Sarvaloka-Prajāpati (creator of worlds), Tarasvin (forceful) Tāraka (one who takes across and saves), Dhīmat (intelligent), Pradhāna (chief), Avyaya prabhu (imperishable lord), Lokapāla (protector of the worlds), Antarātman (immanent soul), Kalpādi (the beginning of Aeon), Kamalekṣaṇa (lotus-eyed), Vedaśāstrārthatattvajña (knower of the principles and meanings of the Śāstras), Niyamin (observer of restraints), Niyamāśraya (support of observances and restraints), Candra (identical with the moon), Sūrya (identical with the sun), Śani (Saturn), Ketu (planet Ketu), Varāṅga (excellent-bodied), Vidrumacchavi (having the lustre of Coral), Bhaktivaśya (subservient to devotion), Parambrahma (great Brahman), Mṛgabāṇārpaṇa (one who discharged arrows on the deer),* Anagha (faultless), Adri (mountain), Adryālaya (resident of the mountain), Kānta (the luminous), Paramātman (great soul), Jagadguru (preceptor of the universe), Sarvakarmālaya (abode of all rites), Tuṣṭa (satisfied), Maṅgalya (auspicious), Maṅgalāvṛta (surrounded by auspiciousness), Mahātapas (of great austerity), Dīrghatapas (of long penance), Sthaviṣṭha (grossest one), Sthavira-Dhruva (aged and steady), Ahan (day), Saṃvatsara (year), Vyāpti (concomitance), Pramāṇa (proof), Paramtapas (supreme penance).

Saṃvatsarakara (one causing the year), Mantra Pratyaya (credence), Sarvatāpana (scorcher of all), Aja (unborn), Sarveśvara (lord of all), Siddha, Mahātejas (of great lustre), Mahābala (of great strength), Yogin, Yogya (worthy), Mahāretas (of great virility), Siddhi (achievement), Sarvādi (beginning of all), Agraha (elderly), Vasu

*SP. SRS Ch. 39

(wealth), Vasumanas (of praiseworthy mind), Satya (of truthful existence), Sarvapāpahara (destroyer of sins), Hara (remover of sins), Sukīrti (of good fame), Śobhana (of good beauty), Sragvin (wearing garlands), Vedāṅga (ancillary of the Vedas), Vedavit (knower of the Vedas), Muni (ascetic), Bhrājiṣṇu (shining), Bhojana (food), Bhoktṛ (diner). Lokanātha (lord of worlds), Durādhara (unconquerable), Amṛta (nectar), Śāśvata (permanent), Śānta (quiescent), Bāṇahasta (holding arrows in the hand), Pratāpavat (valorous), Kamaṇḍaludhara (holding water-pot), Dhanvin (having bow), Avāṁmanasagocara (inexpressible and inconceivable), Atīndriya (beyond the scope of sense-organs), Mahāmāya (wielding great Māyā), Sarvāvāsa (abode of all), Catuṣpatha (of four paths), Kālayogin (united in time), Mahānāda (of loud sound), Mahotsāha (of great zeal), Mahābala (of great strength), Mahābuddhi (of great intellect), Mahāvīrya (of great virility), Bhūtacārin (moving about with the Bhūtas), Purandara[182] (destroyer of the cities or identical with Indra), Niśācara (stalking at night), Pretacārin (moving about with the ghosts), Mahāśakti (of great strength), Mahādyuti (of great lustre), Anirdeśyavapus (whose body cannot be specifically indicated), Śrīmat (glorious), Sarvācārya (preceptor of all), Manogati (having the velocity of the mind), Bahuśruti (of many ears, or, of great fame), Mahāmāya (of great Māyā), Niyatātman (of restrained soul), Dhruva (steady), Adhruva (unsteady), Tejastejas (splendour of splendours), Dyutidhara (having brilliance), Janaka (father), Sarvaśāsana (chastiser of all), Nṛtyapriya (fond of dance), Nityanṛtya (ever-dancing), Prakāśātman (of luminous soul), Prakāśaka (the illuminator), Spaṣṭākṣara (of clear words and syllables), Budha (wise), Mantra, Samāna (impartial), Sārasamplava (floating the essence), Yugādikṛt (cause of the beginning of Yugas), Yugāvarta (causing the Yugas to revolve), Gambhīra (grave), Vṛṣavāhana (bull-vehicled), Iṣṭa (one who is wished for or worshipped), Viśiṣṭa (special or well-equipped), Śiṣṭeṣṭa (liked by the cultured),

182. Śiva obtained this name by destroying the triple city of the Dānavas. This city now traceable in the insignificant village of Tewar on the banks of the Narmadā near Jabalpur was the capital of Cedi Kings

Sulabha (easy of access), Sāraśodhana (purifier of the essence), Tīrtharūpa (of the form of the holy centre), Tīrthanāman (named after the holy centres), Tīrthadṛśya (visible at the holy centres), Tīrthada (bestower of Tīrthas), Apām Nidhi (storehouse of waters), Adhiṣṭhāna (supporting base), Durjaya (difficult to be conquered), Jayakālavit (knower of the time of conquest), Pratiṣṭhita (well established), Pramāṇajña (knower of Testimonies), Hiraṇyakavaca (having golden coat of mail), Hari (identical with Viṣṇu), Vimocana (releaser), Suragaṇa (having gods as attendants), Vidyeśa (lord of lore), Bindusaṁśraya (stationed in the mystic dot), Vātarūpa (of the form of wind), Amalonmāyin (free from impurity), Vikartṛ (special maker), Gahana (dense), Guha (identical with Kārtikeya), Kāraṇa (cause), Kartṛ (active), Sarvabandhavimocana (releaser from all bondages), Vyavasāya (determination), Vyavasthāna (establisher of order), Sthānada (bestower of proper position), Jagadādija (originating at the beginning of the universe), Guruḍa (conferer of weighty things), Lalita (simple and delicate), Bheda (difference), Navātman (new soul), Ātmani Saṁsthita (stationed in the soul), Vīreśvara (lord of heroes), Vīrabhadra (identical with Vīrabhadra), Vīrāsana vidhi (knowing the mode of sitting in the heroic posture), Guru (preceptor), Vīracūḍāmaṇi (crest-jewel of heroes), Vettṛ (knower), Cidānanda (sentience and bliss), Nadīśvara (lord of rivers), Ājñādhara (holder of behests), Triśūlin (holding the Trident), Śipiviṣṭa (entering and stationed in rays), Śivālaya (of auspicious residence), Bālakhilya (identical with the sage Bālakhilyas), Mahāvīra (great hero), Tigmāṁśu (of fiery rays), Badhira (deaf), Khaga (traversing the sky), Abhirāma (the charming one), Suśaraṇa (worthy refuge), Subrahmaṇya (identical with Kumāra), Sudhāpati (lord) of nectar), Maghavat (identical with Indra), Kauśika (identical with sage Kauśika), Gomat (possessing cows, rays etc.), Virāma (final stoppage), Sarvasādhana (having all equipments), Lalāṭākṣa (having eye in the forehead), Viśvadeha (having the universe as body), Sāra (essence), Saṁsāra Cakrabhṛt (holder of the wheel of worldly existence), Amoghadaṇḍa (of never-failing punishment), Madhyastha (stationed in the

middle), Hariṇa (deer), Brahmavarcasa (having the brahminical lustre), Paramārtha (the greatest entity), Paramāya (wielding the great Māyā), Sañcaya (collection), Vyāghrakomala (tender to the tiger), Ruci (interest), Bahuruci (having great interest), Vaidya (physician), Vācaspati (lord of speech), Ahaspati (lord of the day, the sun), Ravi (sun), Virocana (sun, moon or fire), Skanda (Kārttikeya), Śāstṛ (chastiser), Vaivasvata Yama (Yama the son of the Sun), Yukti (joint), Unnatakīrtī (of lofty fame), Sānurāga (loving), Purañjana, Kailāsādhipati (lord of Kailāsa), Kānta (brilliant), Savitṛ (sun), Ravilocana (having the sun as the eye), Viśvottama (excellent in the universe), Vītabhaya (free from fear), Viśvabhartṛ (supporter of the universe), Anivārita (unobstructed), Nitya (eternal), Niyatakalyāṇa (of invariable welfare), Puṇyaśravaṇakīrtana (hearing about and glorification of whom is meritorious), Dūraśrava (heard far off), Viśvasaha (forbearer of everything), Dhyeya (worthy of being meditated upon), Duḥsvapna, nāśana (destroyer of bad dreams), Uttāraṇa (he who takes across), Duṣkṛtihā (destroyer of wicked deeds), Vijñeya (worthy of being known), Duḥsaha (unbearable), Dhava (lord), Anādi (having no beginning), Bhū (earth), Bhuvāḥ Lakṣmīh (wealth and the glory of the earth), Kirīṭin (wearing the crown), Tridaśādhipa (lord of the gods), Viśvagoptṛ (protector of the universe), Viśvakartṛ (creator of the universe), Suvīra (good hero), Rucirāṅgada (bestower of beautiful limbs), Janana (the progenitor), Janajanmādi (cause of birth etc. of the people), Prītimān (possessing pleasure), Nītimān (just), Dhruva (steady), Vasiṣṭha (sage Vasiṣṭha), Kaśyapa (sage Kaśyapa), Bhānu (sun), Bhīma (terrible), Bhīmaparākrama (of terrible exploit), Praṇava (the mystic syllable OM), Satpathācāra (traversing the path of the good), Mahākośa (of great treasure), Mahādhana (of great wealth), Janmādhipa (lord of birth), Mahādeva (great lord), Sakalāgamapāraga (one who has mastered all the Vedas), Tattva (tenet), Tattvavit (knower of truth), Ekātman (single soul), Vibhu (all-pervading), Viṣṇuvibhūṣaṇa (ornament of Viṣṇu), Ṛsi (sage), Brāhmaṇa (knower of Brahman), Aiśvaryam (lordliness), Janmamṛtyujarātiga

(who is beyond birth, death and old age), Pañcatattvasamutpatti (origin of the five principles), Viśveśa (lord of the universe), Vimalodaya (of pure rise), Anādyanta (having neither beginning nor end), Ātmayoni (having the self as the source), Vatsala (darling), Bhūtalokadhṛk (supporter of the world of living beings), Gāyatrīvallabha (lover of the mantra Gāyatrī), Prāṁsu (lofty), Viśvāvāsa (abode of the universe), Prabhākara (sun), Śiśu (infant), Girirata (delighted in the mountain), Samrāṭ (emperor), Suṣeṇa (having auspicious army), Suraśatruhā (slayer of the enemies of gods).

Anemi (having no restricting rims), Iṣṭanemi, Mukunda (bestower of salvation or identical with lord Viṣṇu), Vigatajvara (free from fever), Svayamjyoti (self-luminous), Mahājyoti (of great splendour), Tanujyoti (of short splendour), Acañcala (non-fickle), Piṅgala (of tawny colour), Kapilaśmaśru (of brown moustache), Bhālanetra (with an eye in the forehead), Trayītanu (having the Vedas for body), Jñānaskandha (with branching knowledge), Mahānīti (of great justice), Viśvotpatti (origin of the universe), Upaplava (obstacle, distressing), Bhaga (fortune), Vivasvat (sun), Āditya (sun), Gatapāra (one who has reached the other shore), Bṛhaspati (preceptor of gods), Kalyāṇaguṇanāman (having auspicious attributes and names), Pāpahā (destroyer of sins), Puṇyadarśana (of meritorious vision), Udārakīrti (of liberal renown), Udyogin (enterprising), Sadyogin (of good yoga), Sadasattrapa (ashamed of the good and the bad), Nakṣatramālin (having the garland of stars), Nākeśa (lord of heaven), Svādhiṣṭhāna (self-based), Ṣaḍāśraya (support to the six principles), Pavitra (holy), Pāpanāśa (destroyer of sins), Maṇipūra (filling with jewels), Nabhogati (traversing the firmament), Hṛtpuṇḍarīkāsīna (occupying the lotus of the heart), Śakra (identical with Indra), Śānti (peace), Vṛṣākapi (of the form of Dharma or Boar incarnation), Uṣṇa (hot), Gṛhapati (lord of the house), Kṛṣṇa, Samartha (capable), Anarthanāśana (destroyer of evil calamities), Adharmaśatru (inimical to evil), Ajñeya (unknowable), Puruhūta (invoked many times), Puruśruta (very famous), Brahmagarbha (having brahmā within) Bṛhadgarbha having big

womb), Dharmadhenu (cow of virtue), Dhanāgama (source of wealth), Jagaddhitaiṣin (well-wisher of universe) Sugata (having good gait), Kumāra, Kuśalāgama (source of welfare), Hiraṇyavarṇa (golden-coloured), Jyotiṣmat (luminous), Nānābhūtarata (interested in different living beings), Dhvani (sound), Ārogya (health), Namanādhyakṣa (presiding deity of obeisances), Viśvāmitra (sage Viśvāmitra), Dhaneśvara (lord of wealth), Brahmajyoti (brilliance of Brahman), Vasu (the semidivine beings Vasus), Dhāman (splendour), Mahājyoti (of great splendour), Anuttama (excellent), Mātāmaha (maternal grandfather), Mātariśvan (wind-god), Nabhasvat (vaporous air), Nāgahāradhṛk (wearing garlands of serpents), Pulastya, Pulaha, Agastya, Jātūkarṇya, Parāśara (all the five sages), Nirāvaraṇanirvāra (uncovered and unprevented), Vairañcya (son of Brahmā), Viṣṭaraśravas (Kuśa-eared), Ātmabhu (self-born), Aniruddha (unobstructed), Atri Jñānamūrti (knowledge-bodied), Mahāyaśas (of great renown), Lokavīrāgraṇi (leader of the heroes of the world), Vīra (heroic), Candra (moon), Satyaparākrama (of truthful exploit), Vyālakalpa (resembling a huge serpent), Mahākalpa (of great conception), Kalpavṛkṣa (wish-yielding kalpa tree), Kalādhara (possessing arts), Alaṅkariṣṇu (desirous of adorning), Acala (unmoving), Rociṣṇu (appealing), Vikramonnata (lofty in valour), Āyu (longevity), Śabdapati (lord of worlds), Vāgmin (eloquent), Plavana (floating), Śikhisārathi (having fire as charioteer), Asamspṛṣṭa (untouched), Atithi (guest), Śatrupramāthin suppressor of enemies), Pādapāsana (tree-seated), Vasuśravas (wealth-eared), Kavyavāha (bearing Kavya offerings), Pratapta (heated), Viśvabhojana (universe-dieted) Japya (worthy of being worshipped with Japas), Jarādiśamana (subduer of old age etc.), Lohita (red), Tanūnapāt (fire-god), Pṛṣadaśva (wind-god), Nabhoyoni (origin of firmament), Supratīka (of good-symbols), Tamisrahā (destroyer of darkness), Nidāgha (summer), Tapana (sun), Meghabhakṣa (devouring clouds), Parapurañjaya (conqueror of the cities of enemies), Sukhānila (pleasing wind), Suniṣpanna (well born), Surabhi (fragrant), Śiṣirātmaka (winter), Vasanta Mādhava (spring), Grīṣma (summer), Nabhasya (month of Bhādrapada), Bījavāhana (carrier of seeds), Aṅgirāguru (preceptor

Aṅgiras), Vimala Ātreya (pure son of the sage Atri), Viśvavāhana (having the universe as vehicle), Pāvana (sanctifier), Purajit (conqueror of the cities), Śakra (Indra), Traividya (of three lores), Navavāraṇa (preventer of the nine), Manobuddhi ahaṁkāra (mind intellect ego), Ksetrajña (individual soul), Kṣetrapālaka (protector of the field), Jamadagni (sage), Jalanidhi (storehouse of water), Vigāla, Viṣvagā, Viṣvagālaya (universal abode.)

Aghora (non-terrible), Anuttara (unsurpassed), Yajña (sacrifice), Śreṣṭha (excellent), Niḥśreyasaprada (bestower of salvation), Śaila (mountain), Gaganakundābha (resembling the sky flower kunda), Dānavāri (enemy of the Dānavas), Arindama (suppressor of enemies), Cāmuṇḍa, Janaka, Cāru (beautiful), Niḥśalya (free from paining dart), Lokaśalyadhṛk (holder of the darts of the world), Caturveda (four Vedas), Caturbhāva (possessed of the four-fold emotions), Catura (skilful), Caturapriya (fond of the skilful), Āmnāya (Vedas). Samāmnāya (well-recited Vedas), Tīrthadeva (lord of the holy centre), Śivālaya (having auspicious residence), Bahurūpa (multiformed), Mahārūpa (immense-formed), Sarvarūpa (omniformed), Carācara (pervading the mobile and immobile being), Nyāyanirṇāyaka (decider of Justice), Neya (led), Nyāyagamya (knowable through justice), Nirañjana (spotless), Sahasramūrdhan (thousand headed), Devendra (lord of the gods), Sarvaśastra Prabhañjana (breaker of weapons and missiles), Muṇḍin (of clean shaven head), Virūpa (hideous-formed), Vikṛta (deformed), Daṇḍin (staff-bearing), Dānin (donor), Guṇottama (excelling in good qualities), Piṅgalākṣa (tawny-eyed), Bahvakṣa (many-eyed), Nīlagrīva (blue-necked), Nirāmaya (free from sickness), Sahasrabāhu (thousand-armed), Sarveśa (lord of all), Śaraṇya (worthy of taking refuge in), Sarvalokadhṛk (supporter of all the worlds), Padmāsana (lotus-seated), Paraṁjyoti (the greatest splendour), Pāramparya Phalaprada (the bestower of benefits), Padmagarbha (lotus-wombed), Mahāgarbha (huge-wombed), Viśvagarbha (having the universe in the womb), Vicakṣaṇa (skilful), parāvarajña (knower of the greatest and the smallest), Varada (bestower of boons), Vareṇya (excellent), Mahāsvana (of loud sound), Devāsuraguru (preceptor of the gods and Asuras), Deva-

devāsuranamaskṛta (lord adored by the gods and the Asuras), Devāsuramahāmitra (friend of the gods and the Asuras), Devāsuramaheśvara (lord of the gods and the Asuras), Devāsureśvara (lord of the gods and Asuras), Divya (divine being), Devāsuramahāśraya (great base of the gods and the Asuras), Devadeva (lord of the gods), Anaya (having no mean strategy), Acintya (inconceivable), Devatātmā (soul of all deities), Ātmasambhava (self-born), Sadyojāta (sudden-born), Asuravyādha (hunter of the Asuras), Devasiṁha (lion among the gods), Divākara (sun) Vibudhāgracara (going at the head of the gods), Śreṣṭha (most excellent), Sarvadevottamottama (most excellent of all the gods), Śivajñānarata (interested in the knowledge of Śiva), Śrīmat (glorious), Śikhī (fire-god), Śrīparvatapriya (fond of the mountain Śrīparvata), Vajrahasta (having the thunderbolt in the hand), Siddhakhaḍga (having steady sword), Narasiṁha nipātana (one who felled down Narasiṁha), Brahmcārin (traverser of the path of Brahman), Lokacārin (moving about in the world), Dharmacārin (the traverser of the path of virtue), Dhanādhipa (the lord of wealth) Nandin (the delighted one), Nandīśvara (identical with Nandīśvara), Ananta (the infinite), Nagnavṛttidhara (one adopting the activities of the naked), Śuci (the pure), Liṅgādhyakṣa (the presiding lord of Liṅgas), Surādhyakṣa (presiding deity of the gods), Yugādhyakṣa (presiding deity of the Yugas), Yugāpaha (destroyer of Yugas), Svadhāmā (self-housed), Svagata (self-pervading), Svargin (attaining heaven), Svara (accent), Svaramaya svana (vowel sound), Bāṇādhyakṣa (supervisor of arrows), Bījakartṛ (creator of seeds), Karmakṛt (performer of rites), Dharmasambhava (born of virtues), Dambha (arrogance), Lobha (covetousness), Śambhu (bestower of the weal), Sarvabhūtamaheśvara (great lord of all living beings), Śmaśānanilaya (dweller in the cremation ground), Tryakṣa (three-eyed), Setu (bridge), Apratimākṛti (of unequalled features), Lokottarasphuṭa (most excellent in the world), Loka (the world), Tryambaka[183] (three-eyed), Nāgabhūṣaṇa

183. Śiva named Tryambaka represents the Various Triads on

(having serpents for his ornaments), Andhakāri (enemy of Andhaka), Mayadveṣin (enemy of Maya), Viṣṇukandharapātana (one who felled the neck of Viṣṇu), Hīnadoṣa (deficient in blemishes), Akṣayaguṇa (of unending attributes), Dakṣāri (inimical to Dakṣa), Pūṣadantabhit (toothbreaker of Pūṣan (sun)), Pūrṇa (full), Pūrayitṛ (the filler), Puṇya (meritorious), Sukumāra (very delicate and tender), Sulocana (of good eyes), Sanmārgapa (the lord of the path of the good), Priya (loving), Adhūrta (non-roguish), Puṇyakīrti (of meritorious fame), Anāmaya (free from sickness), Manojava (having the speed of the mind), Tīrthakara (maker of holy centres), Jaṭila (having matted hair), Niyameśvara (lord of restraints), Jīvitāntakara (cause of the end of life), Nitya (eternal), Vasuretas (cold-semened), Vasuprada (bestower of riches), Sadgati (goal of the good), Siddhida (bestower of Siddhis), Siddha, sajjāti (of good nativity), Khalakaṇṭaka (thorny to the knavish), Kalādhara (possessor of digits), Mahākālabhūta (the being of great Kāla), Satyapārāyaṇa (devoted to truth), Lokalāvaṇyakartṛ (creator of the beauty of the worlds), Lokottarasukhālaya (abode of the most excellent happiness), Candrasañjīvana (enlivener of the moon), Śāstṛ (chastiser), Lokagrāha (grasper of the worlds), Mahādhipa (great lord), Lokabandhu (kinsman of the worlds), Lokanātha (ruler of the worlds), Kṛtajña (grateful), Kṛttibhūṣita[184] (adorned with the elephant's hide), Anapāya (without danger or distress), Akṣara (imperishable), Kānta (brilliant), Sarvaśastrabhṛdvara (foremost among the bearers of all weapons), Tejomaya (full of brilliance), Dyutidhara (resplendent), Lokamāni (honouring the world), Ghṛṇārṇava (ocean of mercy), Śucismita (of pure smiles), Prasannātman (of delighted soul), Ajeya (invincible), Duratikrama (untransgressable), Jyotirmaya (refulgent), Jagannātha (lord of the universe), Nirākāra (shapeless), Jaleśvara (lord of waters), Tumba-

which the entire cosmos is based. It is both the deity of the three eyes or the conscious principles of Jāgrat, Svapna and Suṣupti or Sūrya, Candra and Agni and also the son of three mothers Ambā, Ambikā and Ambālikā. The three sisters represent the three mothers who create the three great principles of mind, life and matter

184. For the origin of this name see ŚP. RS. Yuddha Ch. 57.

vīṇa (having his Vīṇā made of the gourd), Mahākāya (of huge body), Viśoka (free from sorrow), Śokanāśana (destroyer of sorrows), Trilokapa (lord of the three worlds), Trilokeśa (suzerain of the three worlds), Sarvaśuddhi (the all-pure), Adhokṣaja (identical with Viṣṇu), Avyaktalakṣaṇa (of unmanifest characteristics), Vyakta-avyakta Deva (lord of manifest and unmanifest), Viśām pati (lord of subjects), Para Siva (great Śiva), Vasu (wealth), Nāsāsāra (breath, essence of the nose), Mānadhara (holder of honour), Yama (restrainer), Brahmā, Viṣṇu, Prajāpāla (protector of subjects), Haṁsa (swan), Haṁsagati (having the gait of swan), Vayas (bird), Vedhas (dispenser), Vidhātṛ (disposer of fate), Dhātṛ (sustainer), Sraṣṭṛ (creator), Hartṛ (destroyer), Caturmukha (four-faced), Kailāsaśikharāvāsin (resident on the top of Kailāsa), Sarvāvāsin (residing in all), Sadāgati (always moving), Hiraṇyagarbha—Druhiṇa (identical with Brahmā), Bhūtapāla (protector of the Bhūtas), Bhūpati (lord of the earth), Sadyogin, Yogavid, Yogin (great Yogin), Varada (bestower of boons), Brāhmaṇapriya (fond of brahmins), Devapriya (fond of gods), Devanātha (lord of gods), Devaka (shining), Devacintaka (one considerate of the gods). Virūpākṣa (of uneven eyes) Vṛṣada (granter of virtues), Vṛṣavardhana (enhancer of virtues), Nirmama (detached), Nirahaṅkāra (free from egotism), Nirmoha (free from delusion), Nirupadrava (harmless), Darpahā (destroyer of arrogance), Darpada (bestower of arrogance), Dṛpta (arrogant), Sarvārthaparivartaka (cause of change in every thing), Sahasrārcis (thousand-rayed), Bhūtibhūṣa (having Bhasma as ornament), Snigdhākṛti (of loving shape), Adakṣiṇa (non-chivalrous), Bhūtabhavya Bhavannātha (lord of the past, present and future), Vibhava (affluence), (Bhūtināśana (destroyer of prosperity), Arthānartha (of good and bad fortune), Mahākośa (of great treasure), Parakāryaikapaṇḍita (sole scholar in other's activities).

Niṣkaṇṭaka (free from thorns), Kṛtānanda (taking delight), Nirvyāja (free from false pretexts), Vyājamardana (suppressor of false pretexts), Sattvavat (possessing Sattva), Sāttvika, Sattva, Kṛtasneha (loving), Kṛtāgama (one who has made Āgamas), Akampita (non-trembling), Guṇagrāhin

(grasping goodness), Naikātman (non-single soul), Naika-karmakṛt (performing many activities), Suprīta (well-pleased,) Sukhada (bestower of happiness), Sūkṣma (subtle), Sukara (of good hands), Dakṣiṇānila (southern wind), Nandi Skanda (delighted Skanda), Dhara (mountain) Dhurya (worthy of being considered at the head), Prakaṭa prītivardhana (enhancer of manifest pleasure), Aparājita (the undefeated), Sarvasaha (bearer of everything) Govinda, Sattvavāhana (cause of the flow of Sattva quality), Adhṛta (unsupported) Svadhṛta (self-supported), Siddha, Pūtamūrti (pure formed), Yaśodhana (considering fame as wealth Vārāhaśṛṅga dhṛk (holding the horn of Boar), Śṛṅgin (having a horn), Balavat (strong), Ekanāyaka (sole lord), Śruti prakāśa, (Illuminator of the Vedas), Śrutimat (possessing renown), Ekabandhu-Anekadhṛk (sole kinsman supporting many), Śrīvatsala (darling of the goddess of Glory), Śivārambha (of auspicious beginning), Śāntābha (tranquil and well), Sama (equanimous) Yaśas (fame), Bhūśaya (lying on the ground), Bhūṣaṇa (ornamented), Bhūti (prosperity), Bhūtikṛt (creator of prosperity), Bhūtabhāvana (conceiver of all living beings), Akampa (non-trembling), Bhaktikāya (Having devotion as body) Kālahāni (destroyer of Kāla), Kalāvibhu (lord of arts), Satyavratin (of truthful rites), Mahātyāgin (great renouncer) Nitya (eternal) Śānti Parāyaṇa (devoted to peace) Parārthavṛtti (actively engaged for others) Varada (granter of boons), Virakta (unattached) Viśārada (skilful), Śubhada (Bestower of auspiciousness), Śubhakartṛ (maker of auspicious circumstances), Śubhanāman (of auspicious names), Śubha (himself auspicious), Anarthita (non-requested), Guṇagrāhin (acceptor of Guṇas), Akartṛ (non-doer) Kaṅkaprabha (Gold lustred) Svabhāvabhadra (naturally good), Madhyastha (stationed in the middle), Śatrughna (Destroyer of enemies), Vighnanāśana (destroyer of obstacles) Śikhaṇḍin (having tuft), Kavacin (having a coat of mail) Śulin (having a trident) Jaṭin (having matted hair).

Muṇḍin (having clean-shaven head), Kuṇḍalin (having ear-rings), Amṛtyu (deathless) Sarvadṛk (seeing all) Siṁha (leonine) Tejorāśi (heap of splendour), Mahāmaṇi (of great jewel), Asaṁkhyeya (innumerable), Aprameyātman (of immeasurable Ātman), Vīryavat (of great vīrya), Vīryakovida (knower of vir-

ility), Vedya (comprehensible), Viyogātman (of disunited soul), Saptāvaramunīśvara (Identical with the seven junior sages), Anuttama (the most excellent), Durādharṣa (incapable of being attacked), Madhura (sweet), Priyadarśanā (of loving vision), Sureśa (lord of gods), Smaraṇa (recollection) Śarva (destroyer), Śābda (comprehensible through words of the scripture). Pratapatdvara (foremost among those who blaze), Kālapakṣa (time-winged), Kālakāla (destroyer of death) Valayīkṛtavāsuki (having Vāsuki as his wristlet), Maheṣvāsa (having great bow), Mahībhartṛ (lord of the earth), Niskalaṅka (stainless), Viśṛṅkhala (free from fetters), Dyumaṇi (Jewel of the firmament), Taraṇi (sun), Dhanya (Blessed), Siddhida (Bestower of Siddhis). Siddhisādhana (achiever of Siddhis) Viśvataḥ sampravṛtta (engaged in activities from everywhere) Vyūḍhoraska (of broad chest), Mahābhuja (of great arms), Sarvayoni (source of everything) Nirātaṅka (free from terror), Naranārāyṇapriya (fond of Nara and Nārāyaṇa), Nirlepa (free from attachment) Yatisaṅgātman (associating with the ascetics). Nirvyaṅga, (free from crippledness Vyaṅganāśana (destoryer of mutilated state) Stava (Hymn), Stutipriya (fond of eulogy), Stotṛ (eulogiser) Vyāptamūrti (of pervasive body), Nirākula (unagitated), Niravadyatamayopāya (of blameless means) Vidyārāśi (heap of learning), Satkṛta (honoured and welcomed) Praśāntabuddhi (of calm intellect), Akṣuṇṇa (unbeaten), Samgraha (collection), Nityasundara (ever beautiful), Vaiyāghra dhurya (of tigerish nature and considered at the head) Dhātrīśa (lord of the earth), Samkalpa (conception), Śarvarīpati (lord of the night), Paramārthaguru (real preceptor), Datta identical with, Datta (Ātreya), Suri (wise), Āśritavatsala (favourably disposed towards dependants) Soma (accompanied by Pārvatī) Rasajña (knower of the taste) Rasada (Bestower of Sweetness), Sarvasattvāvalambana (Supporter of all living beings).

132. Thus Viṣṇu eulogised Śiva with the thousand names. Śiva was prayed to and worshipped with lotuses.

133. O brahmins, then the enthusiastic Śiva performed something wonderful and pleasing. Listen to that attentively.

CHAPTER THIRTYSIX

(Efficacy of the thousand names of Śiva)

Sūta said:—

1. On hearing the eulogy made by Viṣṇu consisting of the hymn of his thousand divine names lord Śiva became delighted.

2. In order to test Viṣṇu, Śiva, the lord of the worlds concealed one of the lotus-flowers.

3. There was a shortage of one lotus-flower from among the thousand lotuses. Hence Viṣṇu was distressed in the course of his worship of Śiva.

4. He thought within himself "Where could the lotus-flower have gone ? If it has gone, let it go for good. Is not my own eye a lotus ?

5. After thinking thus, he plucked out his eye and repeated the last name Sarvasattvāvalambana. Full of emotion he worshipped and eulogised Śiva.

6. On seeing Viṣṇu in that attitude, Viṣṇu the preceptor of the universe appeared before him and forbade him do that.

7. Lord Śiva descended from the pedestal of that earthern phallic image installed by Viṣṇu.

8. Bowing to Śiva, rising up in the form of a mass of splendour as mentioned before, Viṣṇu stood in front of him and eulogised him particularly.

9. Looking mercifully at Viṣṇu, who stood before him with palms joined in reverence, the delighted lord Śiva laughingly said then.

Śiva said:—

10. O Viṣṇu, all the desires in your mind, particularly the task of the gods have been understood by me. Indeed you are engaged in the task of the gods.

185. In the list of one thousand names of Śiva, this name stands at the end. There being no lotus left for the propitiation of Śiva in this name (one lotus having been concealed by lord Śiva himself for the test) Viṣṇu plucked off his own eye and offered the same to Śiva.

11. For the achievement of the task of the gods and for the destruction of the Daityas without strain, I shall give the auspicious discus Sudarśana to you.

12. O lord of the gods, for your benefit ponder over this form, pleasing to all the worlds, which has seen by you (now).

13. If this discus, this form and this hymn of thousand names is remembered in the battlefield it will quell the misery of the gods.

14. O one of good rites, thanks to my blessings, all those who listen to this will achieve their desires without serious dangers.

Sūta said:—

15. After saying this, the lord gave the discus of the brilliance of ten thousand suns, born of his own feet and destructive of all enemies, to Viṣṇu.

16. Viṣṇu purified himself and accepted it facing the north. After making obeisance to lord Śiva, Viṣṇu spoke these words to him.

Viṣṇu said:—

17. O lord, O benefactor of the worlds, listen. Please tell me what I shall meditate upon and what I shall recite for the destruction of the distress.

Sūta said:—

18. On being thus asked by him, Śiva becoming satisfied and delighted in his mind spoke to Viṣṇu who helped the gods.

Śiva said:—

19. O Viṣṇu, it is my form that is to be meditated upon for subduing all mishaps. Recite my thousand names for destroying the distress that troubles you.

20. For the attainment of your desires you shall hold this discus always. O Viṣṇu, this is the best of all discuses.

21. There is no doubt that those who recite and teach this hymn will have no misery at all even in dreams.

22. When kings are in distress this worship with

thousand names shall be repeated hundred times in accordance with the rules laid down and after due performance of the ancillary services people will have welfare.

23. This is destructive of distress. It yields learning and wealth. It is excellent and meritorious and bestows all desires and devotion to Śiva always.

24. People undoubtedly derive excellent benefits which they will have in view in reciting this.

25. Achievement is not far off if a person rising in the morning, performs my worship and recites this in my presence everyday.

26. There is no doubt in this that he will attain all the worldly pleasures and desires and in the end Sāyujya[186] type of salvation.

Sūta said:—

27. Delighted in his mind, Śiva spoke thus to Viṣṇu and touched him with his hands. Śiva then told him again.

Śiva said:—

28. O most excellent of gods, I am the granter of the boons. Choose the boons you desire to have. O one of good rites, I am attracted by your devotion and by this hymn as well.

Sūta said:—

29. Urged thus the delighted Viṣṇu bowed to the lord of gods and spoke with palms joined in reverence.

Viṣṇu said:—

30. O lord, you shall be equally merciful to others as well just as you are merciful to me now.

31. O great lord, devotion to you is the excellent boon I wish to have. Be pleased. I do not wish for anything else, because, O lord, devotees are never distressed.

186. As a kind of liberation (ŚP. KRS 41. 3, 7) Sāyujya denotes a complete absorption of the devotee into his personal god. See P. 1341 note.

Sūta said:—

32. On hearing these words, the extremely sympathetic lord touched him. Then the moon-crested deity spoke.

Śiva said:—

33. O Viṣṇu, your devotion to me will always remain firm. Be worthy of the reverence and worship of all gods in the world.

34. O most excellent god, there is no doubt in this that, thanks to my favour, your name—Viśvambhara (bearer of the universe) will be destructive of all sins.

Sūta said:—

35. O great sages, after saying this, lord Śiva, the lord of the gods, vanished there itself even as Viṣṇu was watching.

36. After securing the auspicious discus and hearing the words of Śiva, lord Viṣṇu was extremely delighted in his mind.

37. Meditating on Śiva, he repeated the hymn incessantly and instructed the devotees too in this.

38. O excellent ones, thus I have narrated the story in accordance with your enquiry. It destroys the sins of those who listen to it. What then do you wish to ask ?

CHAPTER THIRTYSEVEN

(*Devotion to lord Śiva*)

The sages said:—

1. O Sūta, O fortunate Sūta, you are endowed with knowledge, O one of good rites. Please narrate the story of Śiva again in detail.

2. The ancient kings, sages and gods propitiated that excellent deity Śiva alone.

Sūta said:—

3. O great sages, you have put the question properly. I shall narrate the charming story of Śiva. It is conducive to the attainment of worldly pleasures and salvation by those who listen to it. May it be heard.

4. Brahmā was asked by Nārada this alone. Delighted in his mind, he replied to Nārada, the excellent sage.

Brahmā said:—

5. O Nārada, listen. I shall narrate the excellent story of Śiva with pleasure out of affection to you. It destroys great sins

6. Viṣṇu, accompanied by Lakṣmī, performed the worship of Śiva. Thanks to the mercy of lord Śiva, he attained all desires.

7. I, the grandfather of the worlds, am a worshipper of Śiva. Thanks to his mercy that I create the worlds always.

8. My sons, the great sages, always worship Śiva. Many other sages also do so.

9. O Nārada, particularly you are a worshipper of Śiva. The seven sages,* Vasiṣṭha and others too are the worshippers of Śiva.

10. The great chaste lady Arundhatī, Lopāmudrā, and Ahalyā the wife of Gautama, do also worship Śiva.

11-12. These sages, viz.—Durvāsas, Kauśika, Śakti, Dadhīci, Gautama, Kaṇāda, Jīva, Bhārgava, Vaiśampāyana, Parāśara and Vyāsa are the worshippers of Śiva.

13. Upamanyu is a great devotee of Śiva, the great soul. Yājñavalkya, Jaimini and Garga are great followers of Śiva.

14. Śukra, Śaunaka and others are the worshippers of Śiva. There are many other sages, excellent sages, who worship Śiva.

15. Aditi, the mother of the gods, performed the worship of Śiva in earthen phallic idols every day. She is a lady engaged in Śiva's devotion.

*See P 1212 note

16. Indra and other guardians of the quarters,[187] Vasus,[188] Mahārājika gods, Sādhyas are the worshippers of Śiva.

17. The subordinate gods, Gandharvas, Kinnaras and others are worshippers of Śiva. Similarly the Asuras of noble minds are the worshippers of Śiva.

18. O sage, the Daitya Hiraṇyakaśipu, his sons and younger brother, as well as Virocana and Bali worship Śiva every day.

19. Bāṇa is a great follower of Śiva. So also the sons of Hiraṇyākṣa. O dear one, Vṛṣaparvan and other Dānavas are the worshippers of Śiva.

20 Śeṣa, Vāsuki, Takṣaka and many other great serpents are devotees of Śiva. Garuḍa and other birds too are so.

21. O great sage, the two gods, the Sun and the Moon who started two lines of kings on the earth are devoted to the service of Śiva always along with their descendants.

22. O sage, the self-born Brahmā and other Manus performed the worship of Śiva and they were in the guise of Śiva too.

23. Priyavrata, his son Uttānapāda, and his son and successors, were kings worshipping Śiva.

24. Dhruva, Ṛṣabha, Bharata, his brothers the nine Yogins and others too were worshippers of Śiva.

25. Vaivasvata's sons, Tārkṣya, Ikṣvāku and other kings, were always devoted to the worship of Śiva and enjoyed happiness.

26. Kakutstha, Māndhātā, Sagara, Mucukunda, Hariścandra and Kalmāṣāṅghri were all excellent devotees of Śiva.

27. Bhagīratha and other kings, many excellent kings are known as worshippers of Śiva assuming the guise of Śiva.

28. The great king Khaṭvāṅga, who helped the gods, worshipped the earthen idol of Śiva always.

187. Lokapālas are the guardian deities who preside over the four intermediate quarters viz. (1) Indra, east; (2) Agni, south east (3) Yama, south (4) Sūrya, southwest (5) Varuṇa, west; (6) Vāyu, north-west; (7) Kuvera, north; (8) Soma, north east

188. Vasus are a class of deities, eight in number. They seem to have been personifications of natural phenomena. They are Āpa (water), Dhruva (pole-star), Soma (moon), Dharā (earth), Anil (wind), Anala (fire), Prabhāsa (dawn) and Pratyuṣa (light).

29. His son Dilīpa was a perpetual worshipper of Śiva. Raghu, his son, was a great devotee of Śiva. He worshipped Śiva with pleasure.

30. Aja, his son, who waged a virtuous war was a worshipper of Śiva. Daśaratha who was born of him became a great king.

31. At the behest of the sage Vasiṣṭha, Daśaratha particularly worshipped the earthen idol of Śiva for obtaining sons.

32. As directed by Ṛṣyaśṛṅga this excellent king, devoted to Śiva performed the sacrifice called Putreṣṭi.

33. Urged by Ṛṣyaśṛṅga, Kausalyā, the beloved queen of Daśaratha joyously performed the worship of the earthen idol of Śiva for the acquisition of a son.

34. O excellent sage, Sumitrā, and Kaikeyi the beloved queens, performed the worship of Śiva with pleasure for the acquisition of good sons.

35. O sage, they obtained auspicious sons of great valour and prowess who followed the path of the good. It was due to the favour of Śiva.

36. Then at the behest of Śiva, Viṣṇu himself was born of the ladies in four different forms.

37. Kausalyā's son was Rāma, Sumitrā's Lakṣmaṇa and Śatrughna and Kaikeyī's Bharata. All of them performed Śiva's rites.

38. Rāma performed the worship of the earthen idol every day in the company of his brothers. He wore Bhasma and Rudrākṣa and followed the Śiva-cult.[184]

39. O sage, the kings born of his family worshipped the earthen idol of Śiva along with their followers.

40. O sage, the great king Sudyumna, the son of a sage, became a woman along with his attendants as a result of Śiva's curse for the sake of his beloved.

41. Thanks to the worship of the earthen image of Śiva, he became an excellent man again. By remaining a

184. Virajāgama is the cult of Śiva free from passion and ignorance.

man for a month and a woman for a month, his womanhood disappeared.

42. Then he forsook the kingdom and engaged himself in the Śiva-cult assuming the guise of Śiva. By virtue of devotion he attained salvation inaccessible to others.

43-44. His son Purūravas, a great king, was a worshipper of lord Śiva. His son Bharata performed the great worship of Śiva always. Nahuṣa, a great devotee was interested in the worship of Śiva.

45. Yayāti realised his desires due to Śiva's worship. He begot five sons all interested in Śiva cult.

46. Yadu and others, the five sons of Yayāti were the worshippers of Śiva. Thanks to the power of the worship of Śiva, they realised all their desires.

47. Other fortunate persons of his race and of other races, O sage, worshipped Śiva and obtained worldly pleasures and salvation.

48. Kṛṣṇa himself performed the worship of Śiva on the excellent mountain Badarī[190] for seven months.

49. After securing several divine boons from Śiva who was delighted, lord Kṛṣṇa brought the entire universe under his control.

50. O dear, his son Pradyumna was a worshipper of Śiva always. Sāmba and other excellent descendants of Kṛṣṇa were also great worshippers of Śiva.

51. Jarāsandha was a great devotee of Śiva. His successors were also so. Nimi and his son Janaka and his sons too were worshippers of Śiva.

52. Worship of Śiva was performed by Nala the son of Vīrasena. In his previous birth he was a forester who protected the travellers there.

53. In the presence of Śiva a sage (who was Śiva himself) was saved by him. He was himself devoured by tigers and other beasts at night.

54. Thanks to that merit, the forester became Nala. He became a great emperor and the husband of Damayantī.

55. O dear, thus I have narrated the divine story of Śiva as asked by you. What else do you wish to hear?

190. See P. 1327 note

CHAPTER THIRTYEIGHT

(The greatness of Śivarātri)

The sages said:—

1. O dear, you are blessed and contented. Your life is fruitful since you narrate to us the auspicious narrative of lord Śiva.

2. O Sūta, although this matter has been heard from many sages, our doubt is not set at rest. Hence we ask you.

3. By what sacred rite is Śiva satisfied. By what sacred rite does he impart happiness to the good. You are expert in the knowledge of Śiva's legends and so we ask you.

4. O disciple of Vyāsa, obeisance be to you. Please explain clearly the rite by which the devotee can secure both worldly pleasures and salvation.

Sūta said:—

5. O great sages, the question is well put by you. There is sympathy brimming in your hearts. After remembering the lotus-like feet of Śiva I shall mention it in the manner I have heard.

6. The same question had been put by Brahmā, Viṣṇu and Śivā before Śiva in the manner in which you are asking me now.

7. On a certain occasion they asked Śiva, the great soul. "What rite satisfies you to bestow worldly pleasures and salvation ?"

8. When he was asked thus, Siva replied thus. I shall mention it now. It quells the sins of those who listen to it.

Śiva said:—

9. There are many rites yielding worldly pleasures and salvation. The most important among them are ten in number.

10. Those who have mastered the text "Jābālaśruti" have mentioned ten sacred rites of Śiva. These rites shall

be performed by the brahmins always strenuously with great devotion.

11. On Aṣṭamī days (the eighth day in the lunar fortnight) meals shall be taken only at night. O Viṣṇu, on Kālāṣṭamī day food shall be eschewed altogether.

12. O Viṣṇu, on the eleventh day in the bright lunar fortnight, food during the day is forbidden. O Viṣṇu, on the eleventh day in the dark half food shall be taken at night after my worship.

13. On the thirteenth day in the bright half, food shall be taken at night, In the dark half, it is forbidden to those who follow Śiva's rites.

14. O Viṣṇu, in both the halves on every Monday, food shall be taken only during the night by the followers of Śiva-cult.

15. In all these rites, excellent brahmin devotees of Śiva shall be fed according to one's ability for the completion of the sacred rites.

16. The sacred rites shall always be performed regularly by the brahmins. By abandoning these Vratas, brahmins become robbers.

17-18. The rites shall be performed regularly by the persons who are adepts in the path of salvation. The four vratas that bring about salvation are the worship of Śiva, the repetition of Rudra Mantra by way of Japa, observance of fast in Śiva's temple and death in Vārāṇasī. That salvation is eternal.

19. Aṣṭamī that falls on Monday, and Caturdaśī in the dark half are sure to bring about the propitiation of Śiva.

20. O Viṣṇu, among the four the most powerful is the rite of Śivarātri.[191] Hence that alone shall be performed by those who desire the fruits of worldly pleasures and salvation.

21. There is no other rite more beneficial to men. This rite is the most excellent means of virtue for all.

22. To those without desire, to those with specific

191. See P. 1063 note.

desires, to all men of all castes and stages of life, even to women and to children, this rite is very beneficial.

23. To men and women slaves, to gods and others and to all embodied souls this excellent rite is most beneficial.

24. In the dark half of the month of Māgha, Śivarātri is specifically glorified. The rite of Śivarātri is performed when the Caturdaśī extends up-to mid-night. The observance of the rite on that Tithi quells the sin of even a crore of human slaughters.

25. O Viṣṇu, what shall be done on that day from morning onwards you hear with attention. I shall explain it to you with pleasure.

26. Rising in the morning, the intelligent man with great delight, shall perform his daily routine of bath with care.

27. He shall then go to the temple of Śiva for worship. After making obeisance to Śiva, he shall observe the Ritualistic affirmation of his performance according to the prescribed course.

28. "O lord of gods, "O blue-necked, obeisance be to you. O lord, I wish to perform the Śivarātri rite sacred to you.

29. O lord of gods, thanks to your power, let it conclude peacefully. Let not passion and other enemies afflict me."

30-32. After this affirmation the devotee shall collect the articles of worship. The phallic image shall be taken from a good place by the devotee himself at night by going there. The phallic image shall be that which is prescribed in the Āgamas. The materials of worship shall be placed on a good spot near Śiva either to the South or to the West. Then the devotee shall take bath again duly.

33. The undercloth and the usual cloth shall be pure. The devotee shall perform the Ācamana thrice and begin worship.

34. The worship shall be performed in due concordance with the material and the mantras. Śiva's worship shall always be performed in accompaniment with the mantras.

35. The intelligent devotee shall repeat the mantras

after performing worship in the first 3-hour period with music, songs, dances and devotional services.

36. If he knows the sacred verses, he shall make earthen images of excellent type. After performing the daily routine he shall worship the earthen image.

37. After making the earthen image, he shall install it thereafter. The devotee shall propitiate the bull-bannered lord, with several hymns.

38. The glory of the Vrata shall be proclaimed by the intelligent devotee. It shall be heard by the devotee desiring the completion of the Vrata.

39-40. Thus four different idols shall be made for the four 3-hour periods. They shall be duly invoked and duly dismissed. All the intermediary rites shall also be performed. He shall keep awake with pleasure and jubilation. In the morning he shall take bath again. After installing the idol, he shall perform the worship.

41. After concluding the rites and bowing to Śiva again and again he shall pray to him with palms joined in devotion and shoulders drooping down.

42-43. "O great God, the rite I have started at your behest has been performed and concluded. It has become excellent. O lord, the idol is being ritualistically dismissed now. O lord of gods, O Śiva, be satisfied with the Vrata that I have performed strenuously. Please be merciful to me.

44. The devotee shall offer a handful of flowers to Śiva and make charitable gifts. After making obeisance to Śiva formally he shall conclude the rites.

45. After feeding brahmin devotees of Śiva and ascetics in particular, as far as possible and making them satiated, the devotee shall take food himself.

46. O Viṣṇu, I shall tell you how the worship is to be performed by the devotee, especially in every 3-hour period at the Śivarātri night

47. O Viṣṇu, during the first 3-hour period the devotee shall worship with great devotion the earthen phallic image duly installed by way of good devotional services.

48. Śiva shall always be worshipped with the five

materials at the outset. The different articles of worship shall be separately offered with their respective mantras.

49. After offering the materials the steady water-pouring shall be made. The intelligent devotee shall consecrate the materials of worship with the steady pouring of water.

50. He shall worship Śiva, both Nirguṇa and Saguṇa, by the steady pouring of water, reciting the 108 mantras.

51. He shall worship the bull-bannered deity by reciting the mantra imparted by the preceptor. Or he shall worship Sadāśiva by means of Nāmamantras.

52. The worship of Śiva the supreme soul shall be performed with sandal-paste, unbroken rice-grains and black gingelly seeds.

53. Again Śiva shall be worshipped with lotus and and Karavīra flowers. The devotee shall offer the flowers with the eight Nāmamantras to Śiva.

54. They are Bhava, Śarva, Rudra, Paśupati, Ugra, Mahat, Bhīma and Īśāna.

55. When the names are used for worship they shall be prefixed with "Om" and then the names shall be put in the Dative case. The incense and the lamps shall be used. The food-offering shall be made thereafter.[192]

56. In the first 3-hour period the intelligent devotee shall make cooked rice as food-offering. Half a cocoanut, and Tāmbūla shall be offered afterwards.

57. Obeisance and meditation shall follow and the mantra taught by the preceptor shall be used for Japa. Or the devotee shall propitiate Śiva by means of the five-syllabled mantra.

58. The devotee shall exhibit the mystic gesture of cow and offer Tarpaṇa with pure water. He shall then feed five Brahmins or more in accordance with his capacity.

59. Then till the end of that 3-hour period festivities shall be observed. After dedicating the fruit of the worship to the deity himself, the ritualistic dismissal shall be performed.

60. Then in the second 3-hour period Saṁkalpa rites shall be performed duly as before. Or the Saṁkalpa rite

192. The first half of this verse is repeated in the last half of the previous verse.

shall be performed once for all the four 3-hour periods. Worship shall be performed as before.

61. After performing the worship with the materials as before, the Jaladhārā shall be offered. Then the devotee shall worship Śiva with gingelly seeds, barley grains and lotus-flowers.

62. The devotee shall worship lord Śiva particularly with the leaves of the Bilva tree.

63. The Arghya shall be offered with citron fruit. The Naivedya shall consist of milk pudding. O Viṣṇu, the repetition of the mantra shall be twice as that of the previous one.

64. Then the brahmins shall be fed sumptuously. Other rites shall be performd as before till the end of the second 3-hour period of time.

65. In the third 3-hour period the worship shall be done as before. But instead of barley, wheat grains shall be used and the flowers of the sun-plant shall be offered.

66. Incenses and lamps shall be of various types. O Viṣṇu, the Naivedya shall consist of fried pies and various vegetable dishes.

67. The waving of light, as part of worship, shall be performed with camphor. The Arghya shall consist of the pomegranate. The Japa repetition shall be thrice that of the previous.

68. The feeding of brahmins shall follow along with the monetary gifts. Till the end of that period, festivities shall be celebrated as before.

69. When the fourth 3-hour period arrives the ritualistic dismissal of the previous worship shall be performed. The worship shall be performed duly with due ritualistic gestures.

70. The devotee shall worship lord Śiva with black gram, green gram, Priyaṅgu grains or any of the seven cereals, the flowers of Śaṅkhī and the leaves of Bilva.

71. The Naivedya shall be offered with different sweets or cooked black gram and rice in order to propitiate Sadā-Śiva.

72. O Viṣṇu, Arghya shall be offered to Śiva with the plantain fruit or with different types of fruits.

73. The exellent man shall perform the mantra japa twice in number of that on the previous occasion. The intelligent devotee shall decide on the number of brāhmins to be fed.

74. Till day-break the devotee shall pass time in songs of prayer, musical instruments, devotional dances and other festivities along with his fellow devotees.

75. When the sun rises he shall take his bath and then worship Śiva. The ablution of the deity shall be performed with devout services and adorations.

76. Charitable gifts shall be offered, brahmins and ascetics shall be fed with different dishes, their number being in accordance with what was decided before.

77. After making obeisance to Śiva, handful of flowers shall be offered. The skilful devotee shall then pray after eulogising the lord with the mantras:—

78. "O Mṛḍa, the storehouse of mercy, knowing that I belong to you, my very life is embedded in you and my mind is dedicated to you, please do what is proper.

79. O lord of living beings, be favourable to me viewing sympathetically at the Japa and worship conducted by me with the requisite knowledge or in ignorance.

80. May lord Śiva the bestower of happiness be pleased with the fruit arising out of this fast and other rites.

81. O lord Śiva, may your worship flourish in my family always. Let me not be born in the family where you are not a deity."

82. After offering Puṣpāñjali and accepting the Tilakas and blessings from the brahmins, the devotee shall ritualistically dismiss the deity.

83. If the rite is performed thus, Śiva is not inaccessible to him. The fruit that he derives is inexplicable. There is nothing which I shall not give in return.

84. If this excellent rite is performed without attachment, salvation will come to him in the form of seed. There is no scope for any doubt in this matter.

85. This Vrata shall be performed with great devotion every month. After performing the concluding rite, the devotee shall reap the fruit with subsidiary benefits.

86. Certainly for the performance of this Vrata, I,

Śiva, the destroyer of all miseries grant all desired benefits, worldly pleasures and salvation.

Sūta said:—

87. After hearing these beneficial and wonderful words of Śiva, Viṣṇu returned to his abode. Thereafter this excellent rite became popular among the people desiring welfare of their soul

88. Once Viṣṇu narrated to Nārada this divine Śivarātrivrata which yields worldly pleasures and salvation.

CHAPTER THIRTYNINE

(*The conclusion of the rite of Śivarātri*)

The sages said:—

1. Please narrate the Udyāpana (formal concluding) of the rite of Śivarātri as a result of which Śiva himself becomes delighted.

Sūta said:—

2. O sages, may the concluding rite be heard with devotion and respect. By performing it, the Vrata certainly becomes complete.

3. The auspicious Śivarātrivrata shall be performed for fourteen years. On the Trayodaśī day only one meal shall be taken and a complete fast shall be observed on the Caturdaśī day.

4-5. On the Śivarātri day after performing the routine, the devotee shall go to the temple of Śiva and perform worship. He shall make the mystical diagram famous in the three worlds by the name of Gaurītilaka.[193]

6. In the middle of the mystical diagram Liṅgatobhadra and Sarvatobhadra shall be delineated.

193. Gaurītilaka, Liṅgatobhadra and Sarvatobhadra (Verses 5 and 6) are the circular diagrams of particular type depicting the positions of the deities to be invoked therein for offering worship, propitiation, eulogy etc.

7. As in the Prājāpatya rite, auspicious water-pots shall be placed wrapped in cloth, with a cocoanut above and the Dakṣiṇā in.

8. The pots shall be carefully placed at the sides of the altar. In middle either a discus or a gold-pot shall be placed.

9-10. The devotee shall make an idol of Śiva accompanied by Umā, of gold a pala in weight. According to his capacity the weight may be reduced to half of a pala. Śivā shall be on the left side and Śiva on the right. The devotee shall worship the idol at night.

11. He shall woo a pious preceptor accompanied by Ṛtviks. With their formal permission he shall begin the worship of Śiva.

12. He shall keep awake during the night performing worship in the different 3-hour periods and singing songs of prayer or devoutly dancing.

13. After performing the worship thus in accordance with the injunctions he shall propitiate the lord. He shall worship again in the morning and perform Homa duly.

14. He shall perform the Prājāpatya rites according to his ability. With pleasure he shall feed brahmins and with devotion he shall make charitable gifts.

15. He shall give the Ṛtviks and their wives good clothes and ornaments for bedecking themselves and make gifts to them separately.

16. Saying "May Śiva be pleased", he shall make the gift of a cow and a calf together with the essential requisites to the preceptor.

17. He shall offer to him the waterpot and the Śiva idol with all ornaments, placing them on a bullock.

18. He shall pray to lord Śiva the great lord with great pleasure, with palms joined in reverence, with shoulders drooping and words choked with emotion.

19. "O great lord, lord of the gods, favourably disposed to the devotees, be merciful to me, thanks to this Vrata.

20. O Śiva, this Vrata is performed by me according to my ability. O lord, if it is deficient in any respect let it become perfect by your favour.

21. Japa and worship and other things have been performed partly in ignorance and partly with knowledge by me. May these be fruitful, O Śiva, by your mercy."

22. After saying this the flower-offering shall be made to Śiva the great soul. He shall make obeisance and pray again.

23. If the Vrata is performed thus it will be complete and no deficiency will remain. The devotee will attain Siddhi desired by him. There is no doubt in it.

CHAPTER FORTY

(*The glory of Sivarātri*)

The sages said:—

1. O Sūta, we are extremely delighted on hearing your words. Please narrate the excellent Vrata in detail.

2. O Sūta, by whom was this excellent Vrata performed formerly? Was an excellent benefit derived by any by performing it without full knowledge?

Sūta said:—

3. May this be heard, O sages. I shall narrate the ancient story of the hunter[194] which destroys all sins.

4. Formerly there was a hunter in a forest, Gurudruha by name. He had a large family. He was strong, ruthless and engaged in cruel activities.

5. Everyday he used to go to the forest incessantly and kill deer. There in the forest he committed thefts also in various ways.

6. No auspicious action was performed by him from childhood onwards. Thus the wicked fellow passed a long time in the forest.

194. The story of the cruel hunter and his change of heart for the better is found with minor variations in details in the Padmapurāṇa also.

7. Once it was a Śivarātri day. But the wicked hunter, staying in the great forest did not know that.

8. On this occasion he was requested by his parents and wife who were oppressed by starvation, "O forest-roamer give us food."

9. Thus requested he took up his bow and started immediately for hunting deer. He roamed here and there in the forest.

10. Due to adverse fate no game was secured by him. The sun too had set and he was greatly distressed.

11-12. "What shall I do? Where shall I go? Nothing has been obtained by me. What will happen to my parents and my children at home? Then there is my wife too. What will happen to her? I must go home only with something in my hand. It is impossible to face them empty-handed."

13. Thinking thus, the hunter went near a pond. He stood near the path leading to water.

14. "Some animal is sure to come here. I shall kill it and go home with pleasure. My purpose will be served fully.

15. Thinking thus the hunter climbed up a Bilva tree, taking some water with him. He sat on its branch.

16. With hunger and thirst oppressing him he waited and thought. "When will some animal come here? When shall I kill it?"

17. During the first part of the night a thirsty hind came there springing and jumping timidly.

18. On seeing it he was much delighted. He fixed an arrow to his bow immediately in order to kill it.

19-20. When he did this, some water (that he had with him) got spilt and a few leaves of the Bilva tree fell down. There was a phallic idol of Śiva beneath the tree. Hence this became his worship for the first part of the night. As a result of this his sin was dissolved.

21. On hearing the noise, the hind became frightened. It was much distressed on seeing the hunter. It spoke thus.

The hind said :—

22. "O hunter, what is it that you propose to do?

Please speak truth before me." On hearing the words of the hind, the hunter said.

The hunter said :—

23-24. "My family is starving today. I shall satisfy their hunger by killing you." On hearing these terrible words and seeing that ruthless knave, the hind thought "What shall I do ? Where shall I go ? Well, I shall use a trick, " thinking thus the hind spoke.

The Hind said :—

25. There is no doubt that I am blessed. You will be happy with my flesh. What greater merit can I have through this body which is in every respect harmful?

26. It is imposible to expatiate on the merit of a person who helps others even if we take a hundred years.

27. But all my infant fawns are in the hermitage. I shall intrust them to the care of my sister or husband and return.

28. O forest-roamer, do not take my words to be lies. Undoubtedly I will come again to you.

29. The earth stays steady through truth. The ocean is steady through truth. The water flows steadily through truth. Everything is founded on truth.

Sūta said:—

30. When the hunter did not accept its proposal even after being implored thus, the bewildered and frightened hind spoke again:—

The Hind said:—

31-34. O hunter, listen. I shall explain. I take this vow. After going home if I do not return to you let me be smeared with the sin that these people have viz—A brahmin who sells the Vedas, one who does not offer Sandhyā prayers, women who transgress the commands of their husbands and do various rites, an undgrateful person, a person who is averse to Śiva, a person who illtreats others, who violates Virtue, a person committing breach of trust, and a person who deceives others.

35. When the hind made these promises the hunter believed it and said "Go home".

36. The delighted hind drank water and went to its hermitage. By that time the first part of the night came to a close and the hunter did not have a wink of sleep.

37. The sister of the hind, not able to see it and so distressed came there in search of that hind. It too was thirsty.

38. On seeing the hind, the Bhilla drew the bow and was about to shoot the arrow. As before, water and Bilva leaves fell on Śiva.

39. Incidentally it became the worship of the second part of the night. It was pleasing to the hunter.

40. The hind asked "O forest-roamer what are you doing?" After seeing him, the hunter replied as before. On hearing it, the hind said again.

41-42. "O hunter, listen. I am blessed. My life is fruitful. A service can be rendered through this evanescent body. But my fawns, young ones, are in the house. I shall entrust them to the care of my husband and come again."

The hunter said:—

43. "I do not agree to what you say. Undoubtedly I am going to kill you." On hearing that the hind said on the oath of Śiva.

The hind said:—

44-47. "O hunter, listen. I shall explain. If a person breaks his words he forfeits his merits. If I do not return let me be smeared with the sin that accrues to such people who forsake their legally wedded wife and cohabit with another, who transgress the Vedic virtue and follow an imaginary and fictitious cult ; who profess to be devoted to Viṣṇu and censure Śiva, who perform the Kṣayāha rites of their parents on a Śūnyatithi day and who add insult to injury."

Sūta said:—

48. Implored by the hind, the hunter said to the hind, "go." It drank water and delightedly went away to its hermitage.

49-50. By that time the second part of the night too came to a close without a wink of sleep to the hunter. When the third part arrived, the stag who was bewildered by the delay caused by the hind came there in search of it. The hunter saw it standing on the path leading to water.

51. On seeing the stout stag the hunter was delighted. He fixed the arrow to the bow and was about to kill it.

52. O dear, while he attempted to do this, a few Bilva leaves fell on Śiva as a result of his Prārabdha.

53. In view of this, the worship of the third part of that night became realised due to his good fortune. Śiva's merciful nature was evident in this.

54. On hearing the noise the stag asked, "what are you doing ?" The hunter replied "I am going to kill you for the sake of my family."

55. On hearing this, the stag was delighted in his mind. Immediately he spoke to the hunter.

The stag said:—

56. I am blessed that I am well-nourished and enough to satisfy your needs. Of a person everything is useless if his body is of no avail.

57. If a person does not help others though he is capable of it, all his efficiency is vain. He will fall into hell after death.

58. But I must entrust my young ones to the care of their mother. I shall console them and return again."

59. Thus requested the hunter was much surprised in his mind. With his heap of sins destroyed and with a purified mind he spoke these words.

The hunter said:—

60-61. O stag, every animal that came here has gone after promising in the manner that you have done now. They have not yet come. You too are in distress now and want to go under a false pretext. How, then, will I have my livelihood ?

The stag said:—

62. O hunter, listen, I shall explain. I do not utter

lies. The entire universe including the mobile and immobile beings is steady, thanks to truth.

63. The merit of a liar melts away in a trice." Still O, hunter, listen to my truthful promise.

64-66. If I do not come again, let me have the sin of these activities viz:—in having sexual intercourse at dusk, in taking food on Śivarātri day, in perjury, in misappropriation of Trust funds, in neglecting Sandhyā prayers. in not uttering Śiva's name with the mouth, in not helping despite the ability, in breaking cocoanut on Parvan days, in taking forbidden food, in taking food before worshipping Śiva or without applying Bhasma.

Sūta said:—

67. On hearing these words the hunter said "Go and return quickly." Thus permitted by the hunter, the hunter drank water and went away.

68-69. All these animals who had promised in good faith, met at the hermitage. Hearing the news of one another in its entirety they decided that they should go because they were bound by the promise. They consoled the fawns and became eager to go back.

70-71. The senior hind spoke to its mate "O stag. without you, how can the young fawns stay here ? O lord, it was I who promised at the outset. So I shall go. Both of you stay here."

72. On hearing those words the junior hind spoke "I am your servant. Hence I go. You shall stay here."

73. On hearing it, the stag said—"I am going there. Both of you stay here. Infants are guarded and looked after by their mothers."

74. On hearing the words of their husband the two hinds did not consider it righteous. They lovingly told their husband, "Fie upon that life in widowhood."

75. Then all of them consoled their fawns and entrusted them to the care of their neighbours. They went to the place where the hunter was waiting.

76. The fawns too seeing all these followed them thinking. "Let what befalls them happen to us as well."

77. On seeing them, the delighted hunter fitted the

arrow to his bow. Water and leaves of the Bilva tree fell on Śiva again.

78. Thanks to that, the worship of the fourth part of the night too became auspiciously performed. Thereafter his sins were reduced to ashes in a trice.

79. The senior hind, the junior hind and the stag said—"O excellent hunter, make our body purposeful. Be merciful to us."

Sūta said:—

80. On hearing their words the hunter was surprised. Thanks to the power of the worship of Śiva, he acquired perfect knowledge inaccessible to others.

81. The deer are blessed. Though devoid of knowledge, they are ready to help others by offering their own bodies.

82. What have I achieved despite being born as a human being? I have nourished my body by torturing others.

83. I reared my family by committing many sins every day. Alas! what will be my fate after committing all these sins?

84. Sins have been committed by me ever since my birth. What goal shall I attain? "Fie, Fie upon my life!"

85. Acquiring perfect knowledge thus, he withdrew the arrow and explained—"O excellent deer! you are all blessed. You can safely go back."

86. When he said this, Śiva became delighted. He revealed his form that is worshipped and honoured by the good.

87. Touching him mercifully Śiva spoke lovingly to the hunter, "O hunter, I am delighted at this Vrata. Ask for the boon you wish to have."

88. On seeing Śiva's form, the hunter became liberated in a trice. He fell at Śiva's feet saying, "Everything has been attained by me now."

89. Śiva, delighted in his mind, gave him the name Guha. Glancing at him mercifully he gave him a divine boon.

Śiva said:—

90. O hunter, listen. Have your capital at Śṛṅgaverapura[195] and enjoy divine pleasures at your will.

91. Your race will flourish without any calamity. O hunter, certainly lord Rāma praised even by the gods will come to your house.

92. He will make alliance with you. Co-operating with my devotee, your mind indulged in rendering service to me, you will attain salvation rare to others.

Sūta said:—

93. In the meantime, having viewed Śiva, the deer bowed to him and attained liberation from their birth as deer.

94. They attained divine bodies, ascended the aerial chariot and went away. Released from curse at the very sight of Śiva they attained heaven.

95. Śiva became Vyādheśvara on the Arbuda[196] mountain. Viewing and worshipping this phallic idol bestows worldly pleasures and salvation.

96. From that day onwards the hunter attained godly pleasures and being favoured by the god attained Sāyujya[197] salvation with Śiva.

97. Even after performing this rite in utter ignorance he attained Sāyujya; what about those who are endowed with devotion? They will surely attain complete identity with the lord.

98. After considering all Śāstras, and the sacred rites enjoined by these Śivarātrivrata, has been glorified as the most excellent.

99-100. Different Vratas, various holy centres, gifts of variegated nature, diverse sacrifices, different austerities and many forms of Japas, are not equal to Śivarātrivrata.

101. Hence this auspicious Vrata shall be performed

195. It is identical with the modern Singraur, a town on the left bank of the Ganges 22 miles north-west of Allahabad and on the frontier of Kosala and the Bhila country. The country around was inhabited by Nisādas or wild tribes and Guha, the friend of Rāma was their chief. GD. Pp. 192, 193.

196 See P. 1186 note.

197. See infra, ch. 41. 2-3

by those who wish for beneficence. Śivarātri Vrata is divine and it always yields worldly pleasures and salvation.

102. Thus I have narrated the auspicious Śivarātri Vrata entirely. It is famous as the chief of sacred rites. What else do you wish to hear ?

CHAPTER FORTYONE

(*Review of salvation*)

The sages said.—

1. What is liberation has been explained by you. What wlll happen in that state ? What is the nature of that state ? Please explain to us.

Sūta said:—

2. Liberation is of four types. May this be heard. I shall tell you. It quells the pain of worldly existence. It bestows the greatest bliss.

3. It is fourfold:—Sārūpya (identity in form), Sālokya (being within the view of the lord or in the same world), Sānnidhya (proximity with the lord), and Sāyujya (complete identity with him). The fourth arises out of this Vrata.

4. O great sages, only Śiva can bestow liberation. Brahmā and others cannot do that. They shall be known as bestowers of virtue, wealth and love.

5. Brahmā and others are dependent on the attributes. Śiva is beyond the attributes. He is free from aberrations. He is the great Brahman, the fourth deity, greater than Prakṛti.

6. He is in the form of knowledge. He is imperishable and unchangeable. He is the cosmic witness, attainable through knowledge. He is without a second. He is the bestower of Trivarga (Dharma, Artha, Kāma) and the Kaivalya[198] liberation.

198. When the soul is detached from matter and debarred from further transmigration, it is said to be in isolation or the state of beatitude.

7. A fifth type of salvation Kaivalya is inaccessible to men in every respect. O excellent sages, I shall explain its characteristics. May that be heard.

8-9. O great sages, Śiva's form is twofold: Saguṇa and Nirguṇa as explained in the Vedas. It is that from which the entire universe originates, by which it is protected and in which it merges and by whom all this has been pervaded.

10. It is not known to Viṣṇu nor to Bhahmā. It is not known to Kumāra and others nor to Nārada.

11. It is not known to Śuka, son of Vyāsa nor to Vyāsa or other great sages. It is not known to the earlier beings, all the gods, all the Vedas and all the Śāstras.

12. It is truth, knowledge, the infinity. It is named Saccidānanda (existence, knowledge, bliss). It is Nirguṇa, Nirvyādhi (free from limitations and conditions). It is imperishable. It is pure and unsullied.

13. It is neither red nor yellow, neither white nor blue, neither short nor long, neither gross nor subtle.

14. That great Brahman Śiva is said to be that from which all words return along with the mind, unable to attain it.

15. This is all pervasive like the expansive firmament. It is the great soul beyond Māyā. It is beyond Dvandvas-mutually clashing opposites and free from rivalry.

16. O brahmins, good people attain it when knowledge of Śiva rises up or when they worship him with deep devotion.

17. The knowledge is difficult to attain but worship can easily be performed. Hence, O excellent sages, worship Śiva for the attainment of salvation too.

18. Śiva is subservient to worship. He is knowledge-souled and the greatest bestower of salvation. Many Siddhas have joyously attained the great salvation through devotion alone.

19. Devotion to Śiva, characterised by sprouting pure love, is the mother of perfect knowledge. It is easy of access by means of his benevolence. It yields worldly pleasures and salvation too.

20-21. Devotion is of various types. O brahmins, it is both Saguṇa and Nirguṇa. Whatever is legitimate and

natural is the most excellent and the greatest. It is again two-fold: Naiṣṭhika (permanent and attended with ritualistic observances) and Anaiṣṭhika (non-Naiṣṭhika). The Naiṣṭhika is of six varieties and the other is only of one type.

22. Learned men consider devotion to be of different sorts, such as ordained and non-ordained. Since they are of various types they are not explained in detail.

23. Differentiated by the differences in those who observe Śravana (listening) etc. both these are of nine sub-divisions each. Without his favour they are difficult of performance and with His favour they can easily be performed.

24. O brahmins, devotion and knowledge[199] are essentially non-different from each other as explained by Śiva. Hence, they should not be differentiated. Happiness befalls him who observes them always.

25. O brahmins, a person who is against devotion will never attain perfect knowledge. Knowledge rises up immediately only in him who observes devotion to Śiva.

26. Hence, O great sages, devotion to lord Śiva shall be practised. There is no doubt in this that everything is realisable solely through devotion.

27. Thus, what has been asked by you has been explained. There is no doubt in this that on hearing this, one is rid of his sin completely.

CHAPTER FORTYTWO

(The difference between Saguṇa and Nirguṇa)

The sages said:—

1. Who is Śiva? Who is Viṣṇu? Who is Rudra? Who is Brahmā? Of these who is Nirguṇa? Please clear this doubt of ours.

199. Devotion and realization are separate (41.17) but not contradictory terms. The two paths leading to the goal of liberation are complementary, running parallel to each other.

Sūta said:—

2. Masters of the Vedas and Vedānta know that which originates from the Nirguṇa great soul as the one termed Śiva.

3-4. Prakṛti accompanied by Puruṣa originated from him. Penance was performed by them both. The famous city Kāśī known as Pañcakrośī, dear to all, originated in the water there at the base. There was water everywhere in the universe.

5. Viṣṇu famous as Nārāyaṇa slept there enveloped by Māyā. The Prakṛti is known as Nārāyaṇī (belonging to Nārāyaṇa.)

6. He who was born of his umbilical lotus was Pitāmaha. He who was seen by him through penance is said to be Viṣṇu.

7. The form that was revealed by Nirguṇa Śiva at the time of subduing the dispute between the two is, O learned ones, famous as Mahādeva.

8. This was said by him, "I will be Śiva with fire in my forehead." He became famous by the name Rudra. He is the cause of blessing the worlds.

9. The formless one became one with forms in order to facilitate meditation. He alone is Śiva himself, favourably disposed towards his devotees.

10. Essentially there is no difference between Śiva who is different from the three Guṇas and Rudra the abode of Guṇas, as in the case of gold and an ornament made thereof.

11. Their forms and activities are the same; they bestow good goal on the devotees equally ; they are equally worthy of being served by all and they indulge in various divine sports.

12. Rudra of terrible exploits has the form of Śiva in every respect. He was born for carrying out the tasks of the devotees. He helps Viṣṇu and Brahmā.

13. Other beings and gods who are born get dissolved in due order but not so Rudra. Rudra gets merged in Śiva.

14. This is the directive in the Vedas that all these Prākṛtas (born of Prakṛti) meet Rudra and go but Rudra does not meet these and go.

15. All worship Rudra but Rudra does not worship any one. Yet due to his favourable attitude to his devotees sometimes he worships himself.

16. Those who worship others get dissolved in them. That is why they attain Rudra in due course, O learned ones.

17. Those who are Rudra's devotees attain the state of Śiva in a trice. They need not depend on any one else. This is the eternal statement in the Vedas.

18. O brahmins, ignorance is of various types. Perfect knowledge is not so. I shall explain their modes. Listen respectively.

19. Whatever is seen here beginning with Brahmā is Śiva himself. The concept of manifoldness is unreal.

20. Śiva is said to be before creation. Śiva is there in the midst of creation. Śiva is said to be at the end of creation. When everything is a void, Sadāśiva exists.

21. O great sages, thus Śiva is fourfold. He alone shall be known as Saguṇa. In view of the possession of Śakti he is twofold.

22, It is by him that the eternal Vedas, syllables, syllabic instants and his meditation and worship were given to Viṣṇu.

23. The eternal Śruti says—"Īśānaḥ Sarvavidyānām". Hence Śiva is the creator of the Vedas and the lord of the Vedas.

24. He alone is Śiva himself who blesses all. He is the creator, sustainer and annihilator. He is the cosmic witness and Nirguṇa.

25. Restriction of time is for others and not for Rudra. He is Mahākāla himself associating with Mahākālī.

26. It is so that Brahmins mention Rudra and Kālī. Thanks to their wish and truthful sports everything is obtained by them.

27. He has no progenitor, no sustainer and no annihilator. He himself is the cause of all Viṣṇu and others are his creations.

28. He is not the creation of any one. Though single he assumes manifold shapes. Seeming to be many he becomes unified into one.

29. A single seed grows into a tree and produces many seeds. Even in their multiplicity they are of one tree. Maheśvara in the form of Śiva is verily like this.

30. This is the great knowledge of Śiva explained factually. O great sages, only the wise know this, none else.

The sages said :—

31. Please explain that knowledge with all its characteristics realising which one attains the state of Śiva. How is Śiva all and how is all Śiva?

Vyāsa said :—

32. On hearing these words, Sūta the excellent propounder of the Purāṇas remembered the lotus-like feet of Śiva and spoke these words to the sages.

CHAPTER FORTYTHREE

(Review of Knowledge)

Sūta said:—

1. O ye sages, may this be heard. I shall explain the perfect knowledge of Śiva in the manner I have heard. It is a great secret as it is the form of the highest salvation.

2. In the assembly of Brahmā, Nārada, Kumāra, Vyāsa and Kapila they had discussed this and come to this conclusion.

3. It shall be known that the entire universe is wholly Śiva. That Śiva is in everything must be known by the learned scholar.

4. Beginning with Brahmā and ending with a blade of grass whatever is seen as constituting the universe is Śiva himself. That deity is called Śiva.

5. When he wishes, this is created. He alone knows all. No one knows him.

6. He himself creates it and enters it but stands far

off. The Citsvarūpa (knowledge-formed) being who is pure does not really enter it.

7. Luminary beings are reflected in water etc. They do not actually enter them. Similarly Śiva too appears entering other things.

8. Really Śiva alone, the auspicious being, manifests himself. The ignorance of the same is a defect of the mind. In fact there is no second entity.

9. In all philosophical systems the concept of duality is evident. But the Vedāntins call him eternal and non-dualistic.

10. The individnal soul, though it is a part of his becomes deluded by Avidyā. He then thinks that he is different. If he is released from Avidyā he becomes Śiva.

11. Śiva pervades all creatures. He is the lord of the sentient and the insentient. He is the benefactor.

12. He who cleverly tries means of realising him after resorting to the Vedāntic path attains the fruit of his sight.

13. Just as the pervading fire is latent in every block of wood but only he who churns it sees it manifested, to be sure.

14. So also, the clever devotee who makes use of the expedients of devotion etc. certainly reaches Śiva. This is undoubtedly true.

15. Lord Śiva is everywhere. There is nothing else. Śiva appears in different forms always due to our illusion.

16. The ocean or the lump of clay or the piece of gold attains different shapes due to delimiting conditions. Śiva too is so.

17. There is one essential difference between the material cause and its effect. The difference is due to illusory perception. If the one ceases to exist, the other is quelled.

18. The shooting sprout from a seed may exhibit multiplicity but ultimately it becomes the seed and the shoot perishes.

19. The perfectly wise is the seed. Deformity is the sprout. When the deformity disappears he becomes the perfectly wise again. There is nothing to doubt in this regard.

20. Everything is Śiva. Śiva is everything. There is no difference at all. How is this manifoldness seen? How is the unity regained?

21. Just as the luminary called the sun is seen differently in water etc. so also is the case with it.

22. The all-pervading sky is not bound or fettered anywhere. So also the all-pervading lord is not bound anywhere.

23. The individual soul is contaminated by the ego. Śiva is free from it. The individual soul is insignificant and it experiences the fruits of actions. But the great Śiva is uncontaminated.

24. Gold mixed with silver or other base metal depreciates in value. So also is the individual soul in its association with the ego.

25. When a gold alloy is purified with chemicals it regains its original value. Similarly the consecrated soul too attains purity.

26. The devotee at the outset shall go to a competent preceptor with devout and reverential feelings. He shall worship and serve him considering him Śiva.

27. Thanks to this conception, all sins and dirts are removed from the body. When he gains knowledge his ignorance disappears.

28. Freed from the ego, the individual soul attains pure intellect. Thanks to Śiva's grace he attains the state of Śiva again.

29. Just as one sees one's own form in the mirror so also the pure soul sees the all-pervading Śiva, certainly.

30. He becomes the living liberated soul. When the body perishes he merges into Śiva. The body is begot by the Prārabdha karman. The perfectly wise is considered different from it.

31. If a person is not elated on acquiring something good and is not annoyed on acquiring something bad and if he has equanimity, he is said to be perfectly wise.

32-33. By the practice of Yoga, discrimination between the different principles is generated. Then there is a desire

to get released from the body. The aspirant then is blessed with devotion to Śiva.[200]

34. From devotion there arises love; from love, the desire to hear about the lord; from this desire, association with the good and from this association a competent preceptor is attained.

35. If knowledge is attained he certainly becomes liberated. Hence if one desires to be perfectly wise one should worship Śiva alone always.

36. He shall worship Śiva with unflinching and exclusive devotion. Salvation is the result. There is nothing to be doubtful about this.

37. There is no other deity greater than Śiva for the attainment of salvation. After seeking refuge in him one withdraws from worldly existence.

38. O brahmins, these words have been uttered by me after considering the statement of sages. You shall retain these strenuously in your minds.

39. At the outset this instruction was given to Viṣṇu by Śiva in front of his phallic image. It was then given to Brahmā by Viṣṇu and to Sanaka[201] and others by Brahmā.

40. That knowledge was then imparted to Nārada by Sanaka and others. Nārada communicated it to Vyāsa and the merciful Vyāsa communicated it to me.

41. I have now communicated it to you. For the welfare of the world you shall establish this in the world strenuously. It is conducive to the attainment of Śiva.

42. O great sages ; thus, what I have been asked has been narrated by me. You shall preserve this carefully. What else do you wish to hear ?

Vyāsa said:—

43. On hearing this, the sages attained great bliss. After bowing to him they eulogised him again and again with words choked with pleasure.

200. The Skt text of the verses 32, 33 is defective. The present translation is not literal therefore.

201. Sanaka, Sananda, Sanātana, Sanatkumāra are the four mind-born sons of Brahmā who declining to create progeny remained boys for ever. The purāṇas recount their number variously, four, five or seven.

The sages said:—

44. O disciple of Vyāsa, obeisance be to you. You are blessed. You are the most excellent of the devotees of Śiva. The highest thing, the excellent knowledge of Śiva has been imparted to us.

45. Thanks to your mercy, our mental delusion has vanished. Securing the excellent knowledge of Śiva from you we are satisfied. This knowledge yields salvation.

Sūta said:—

46. O brahmins, this shall not be mentioned to an atheist or an unfaithful man or a rogue. Nor shall it be mentioned to one who has no devotion to Śiva or who does not wish to hear.

47. After poring through Itihāsas, Purāṇas, Vedas and Śāstras many a time, Vyāsa extracted this essence and imparted it to me.

48. On hearing this once, all sins are reduced to ashes. A non-devotee becomes a devotee. This enhances the devotion of the devotee.

49. If it is heard again one attains good devotion. If it is heard again liberation is attained. Hence this must be heard again and again by the devotees who desire to get the benefit of worldly pleasures and salvation.

50. With the expectation of the greatest benefit it shall be repeated five times. There is no doubt. He will attain it. Vyāsa has said so.

51. Nothing is difficult to get for a man who hears this excellent thing. By repeating it five times Śiva's vision is attained.

52. Ancient kings, brahmins and excellent Vaiśyas have attained great Siddhis by listening to this with attention, five times.

53. Even now if a man listens to this with devotion he will attain perfect knowledge of Śiva, worldly pleasures and salvation.

Vyāsa said:—

54. On hearing his words the sages were extremely

delighted. They worshipped Sūta with reverence offering him various articles.

55. Satisfied and cleared of their doubts they bowed to him, eulogised him, hailed him. and blessed him.

56. Considering Sūta to be the great lord Śiva they worshipped him and bowed to him. With good intellect they praised him speaking to one another.

57. The excellent knowledge of Śiva is pleasing to Śiva ; it yields worldly pleasures and salvation ; it enhances devotion to Śiva It is divine.

58. Thus the fourth meritorious and pleasing compendium of Śivapurāṇa named Koṭirudra has been narrated.

59. He who listens to this with devotion and narrates this with pure mind enjoys all pleasures here and attains salvation hereafter.

UMĀSAṀHITĀ

CHAPTER ONE

(*Kṛṣṇa meets Upamanyu*)

1. We meditate upon Śiva, the perfect deity, who supports the seven[203] worlds with the Sattva Guṇa as his attribute, who creates them resorting to Rajas and who annihilates them when endowed with Tamas; who is beyond Māyā consisting of the Guṇas and who stands firm; who is truth, bliss, and the infinite pure consciousness; who assumes the names of Brahmā etc. and who is attained always by the application of Sattva Guṇa.

The sages said:—

2. O Sūta of great intelligence, O Sūta, disciple of Vyāsa, obeisance be to you. The fourth compendium Koṭirudra saṁhitā has been narrated by you.

3. Now please narrate the story of Śiva, the supreme soul, accompanied by Umā—Pārvatī—the story that is full of incidental anecdotes.

Sūta said:—

4. O Śaunaka[204] and other sages, please listen with devotion to the divinely auspicious story of Śiva, that yields worldly pleasures and salvation.

203. Lokas are commonly enumerated as three, viz heaven, earth and the atmosphere or lower regions but a fuller classification gives seven worlds, viz (i) भूः the earth, (ii) भुवः the space between the earth and the sun inhabited by Munis, Siddhas etc. (iii) स्वः Indra's heaven above the sun or between it and the polar star (iv) महः a region above the polar star, inhabited by Bhrgu and other saints who survive the destruction of the 3 lower worlds (v) जनः inhabited by Bramhā's son Sanat-Kumāra etc., (vi) तपः inhabited by deified Vairāgins (vii) सत्य or ब्रह्म abode of ब्रह्मा

204. See P I note.

5. This same holy question was put by the excellent sage Vyāsa to Sanatkumāra who narrated the story of Śiva.

Sanatkumāra said:—

6. O Vyāsa, the story of lord Śiva which was mentioned to Kṛṣṇa by the sage Upamanyu,[205] I narrate to you.

7. Formerly Kṛṣṇa, son of Vasudeva went to Kailāsa[206] the abode of Śiva in order to perform the penance to propitiate Śiva for obtaining a son.

8. On seeing the sage Upamanyu performing the penance on the excellent summit he bowed to him with devotion and asked him with palms joined in reverence.

Lord Kṛṣṇa said:—

9. O Upamanyu of great intellect, O foremost of the devotees of Śiva with good intellect, I have come here to perform the panance of Śiva for obtaining a son.

10. O sage, please narrate the greatness of Śiva, delightful to the good, on hearing which I shall perform the penance of Śiva with devotion.

Sanatkumāra said:—

11. On hearing these words of the intelligent Kṛṣṇa, Upamanyu was delighted in his mind. Remembering Śiva, he replied.

Upamanyu said:—

12. O Kṛṣṇa, great devotee of Śiva, listen to the glory of Śiva which I have witnessed myself. It is excellent story that enhances devotion to Śiva.

13. While performing penance, I saw Śiva, his weapons, his followers and Viṣṇu and other gods.

14. He was shining with his three parts. He was of permanent happiness. He was imperishable. He had one foot and huge teeth with faces having mouthfuls of blazing flame.

15. He was shining with the brilliance of two thousand

205. Upamanyu, pupil of Āyoda Dhaumya propagated Śiva cult and received the Ocean of milk from lord Śiva.

206. See P. 941 note.

rays. He was whirling excellent missiles. He had many eyes and a thousand legs.[207]

16-17. He who decisively annihilates the universe at the end of a kalpa and for whom there was none to be spared from death in the three worlds consisting of the mobile and immobile beings which being cast away from his hands burnt instantaneously and entirely, certainly within half a moment.

18. While performing penance, I saw at the side of Rudra the imperishable highly secret weapon which had no other missile superior or equal to it.

19. It was the weapon Vijaya, the trident of the fierce weapon that destroyed all other weapons and missiles.

20. There is no doubt that it could pierce through the entire earth, dry up the big ocean and cause all the luminary bodies to fall.

21. It was the weapon with which Yauvanāśva[208] the emperor of great refulgence and Māndhātṛ the powerful king who conquered the three worlds were killed formerly.

22. The arrogant Haihaya[209] king was killed with it. When the demon Lavaṇa[210] challenged king Śatrughna this missile was hurled at him.

23. When that demon was killed this trident had returned to Rudra. It had a sharp point and was highly terrifying.

24. It stood as if threatening all with the three spikes for its knit eyebrows. It was like a blazing smokeless fire and the rising sun.

25-26. I saw his sharp-edged axe decorated with serpents etc. It was as terrible as the god of death holding

207. The epithet identifies Śiva with the thousand-footed Puruṣa mentioned in the Puruṣasūkta of the Ṛgveda.

208 Yauvanāśva was the patronymic of Māndhātṛ. It should not be confused with yauvanāśva, the grandson of Māndhātṛ.

209. Most probably it refers to the Haihaya king Arjuna Kārttavīrya, of a thousand arms who was defeated and had his arms cut off by Paraśurāma.

210. Lavana, king of Mathurā, was the son of Madhu by Kumbhīnasī, the sister of Rāvaṇa. He had inherited from his father an invincible trident which had been presented to him by Śiva. He was surprised without his weapons and killed by Śatrughna.

the noose in his hand. It was like an indescribable ray of the sun and the features of the fire at the end of Kalpas. It had the size of a full-grown man. Bhārgava Rāma had used it in the battle for the extermination of Kṣatriyas.

27. It was given to Rāma by Śiva formerly.[211] Strengthened by it the delighted sage burnt the Kṣatriyas twentyone times.[212]

28. I saw the discus Sudarśana in the shape of a human being with a thousand faces and two thousand hands. It was divine and lordly.

29. It had two thousand eyes of fiery brilliance, and one thousand legs. It shone like a crore suns. It was capable of burning the three worlds.

30. I saw the sharp and refulgent thunderbolt of hundred spikes of extreme excellence. I saw the great bow Pināka of excessive brilliance and its quiver of arrows.

31. I saw the Śakti, the sword, the noose of great brilliance and a goad, the great divine iron club, and many other weapons.

32. On either side of Lord Rudra, I saw the weapons of the guardians of the quarters.

33. To the right of the lord was Brahmā, the grandfather of the worlds seated in his aerial chariot fitted with a swan. It was divine and as speedy as mind.

34. Nārāyaṇa, holding conch, discus and mace, stood on his left, seated on the Garuḍa.

35. Brahmā and other Manus, Bhṛgu and other sages, Indra and other gods, all were there.

36. Holding his Śakti and a bell and seated on his peacock, Skanda stood near the goddess like another firegod.

37. Nandin stood in front of Śiva holding the trident. All the goblins, Gaṇas and the mothers were present there.

38. Bowing to lord Śiva and surrounding him on all sides, the gods eulogised the lord with different kinds of hymns.

211. With the axe received from lord Śiva, Paraśurāma cleared the earth of the Kṣatriyas thrice seven times and gave the earth to the Brahmins.

212. The Skt text of this verse is defective

39. I saw on either side of the lord whatever is seen or heard in this world. I was surprised at it.

40-41. O Kṛṣṇa, it appeared as though some sacrifice was going on there. In that sacrifice I became immersed in great delight. I was bold to a great extent on seeing Śiva in front. With palms joined in reverence and words choked with tears of joy I worshipped him duly with various kinds of hymns.

42. Then the delighted lord Śiva spoke to me laughingly in sweet words with great pleasure.

43. "O brahmin, you cannot be shaken by me though I try again and again. You have been tested by me. Welfare be to you You are steadily endowed with devotion.

44. O one of good rites, I am delighted. Choose the boon. There is nothing which cannot be given to you even if it happens to be something rare and inaccessible to all the gods."

45. On hearing the loving words of Śiva I spoke to the lord sympathetic with the devotees with palms joined in reverence.

Upamanyu said:—

46. "O lord, if you are satisfied and if my devotion is firm and steady, may, in virtue of that truth, my knowledge comprehend the past, present and future.

47. Grant me infinite devotion never swerving or straying from you. Let me and my family have milk pudding every day.

48. O lord, may you be present in my hermitage every day. Let my mutual friendship with your other devotees flourish for ever."

49. O leading scion of the family of Yadus, thus requested by me, lord Śiva laughed and glanced at me with his merciful eyes. He said to me.

Śiva said:—

50. O Upamanyu, O dear, O sage, you will be free from the defects of old age and death. Achieve all desires.

51. You will deserve the worship of the sages. You

will have fame as your wealth. Thanks to my grace, step by step, you will possess good conduct, beauty, good qualities and riches.

52. O sage, wherever you wish it to be, the milk ocean[213] will flow to and be present there.

53. By the time that nectarine milk is fully controlled you will see Vaivasvata Kalpa along with your kinsmen

54. O great sage, may your family be never-ending due to my grace. I shall be always present in your hermitage.

55. Let your devotion to me be permanent. O dear one, whenever remembered by you I shall appear before you. You are by all means my beloved.

56. Be happy realising all your desires. Do not get anxious or worried. There is no doubt that everything you think of will be fulfilled.

Upamanyu said:—

57. After granting me the boons and saying this, lord Śiva of the brilliance of a crore suns vanished there itself.

58. O Kṛṣṇa, Śiva, the supreme lord the bestower of worldly pleasures and salvation, was thus seen by me accompanied by his followers.

59. Whatever was mentioned by the intelligent lord Śiva has been wholly acquired by me by meditating on the lord of the gods.

60. See for yourself the Gandharvas, Apsaras, sages, Vidyādharas and the well arranged Siddhas.

61. See the beautiful trees endowed with glossy leaves, fragrant with seasonal flowers and bearing fruits and flowers.

62. O mighty hero, all these are the results of the grace of Śiva the great soul, the lord of gods. The universe is emotionally agreeable.

63. I have the perfect knowledge of everything, thanks to the grace of the Trident-bearing lord. I know factually the past, present and the future, everything.

213. See P. 224 note.

64. I have seen the lord whom even the great gods do not see without propitiating. Who can be more blessed than I ?

65. The eternal principles are known as twentysix.[214] Learned men meditate on the great and imperishable thus.

66. That great lord alone is the knower of well-ordained principles, the direct perceiver of all true objects and the lord of Prakṛti and Puruṣa.

67. It was he who created, for the protection of the worlds, Brahmā, the cause of the worlds, from his right hand and Viṣṇu from the left hand side.

68. When the Kalpa came to an end, the lord created Rudra from his heart. Then he annihilated the universe including the mobile and immobile beings.

69. At the end of Yugas, lord Śiva becomes Kāla and stands devouring all the living beings, like the fire of dissolution Saṁvartaka.

70. The lord is omniscient, the soul and the material and effective cause of all living beings. He is all-pervasive and visible to all deities.

71. Hence, propitiate him for the acquisition of a son. Śiva, favourably disposed to his devotees will become delighted with you, soon.

CHAPTER TWO

(*Upamanyu's instruction*)

Sanatkumāra said :—

1. On hearing the words of sage Upamanyu the great soul, devotion to lord Śiva was generated in Kṛṣṇa and he spoke to the sage.

Lord Kṛṣṇa said :—

2. O dear, O Upamanyu, be merciful to me. Please

214. See P. 1104 note.

mention the details of the persons who have attained their desires by propitiating Śiva.

Sanatkumāra said:—

3. On hearing the words of Kṛṣṇa, that sage Upamanyu, the great devotee of Śiva, the storehouse of mercy praised him and said.

Upamanyu said:—

4. O leading scion of the family of Yadus, I shall enumerate the various devotees, by whom the cherished desires of their hearts have been realised through the propitiation of Śiva. Please listen.

5. Formerly Hiraṇyakaśipu attained the glory of the suzerainty over all the gods for a period of a million years from the moon-crested lord Śiva.

6. His excellent son Nandana was very famous. Thanks to Śiva's boon he kept Indra under him for ten thousand years.

7. O Kṛṣṇa, the terrible discus of Viṣṇu and the thunderbolt of Indra became shattered against his person during a great battle.

8. The weapons, missiles, discus, thunderbolt never became effective in the body of Graha of great might during battles, thanks to the Dharma of that intelligent one.

9. The gods were harassed by Graha the mighty one. Leading Asuras to whom the lord had granted boons killed gods with impunity.

10. Śiva, the lord of all worlds, when satisfied granted the lordship over the three worlds to Vidyutprabha for a period of a hundred thousand years.

11. Śiva blessed him with ten million sons also and said "You will become my follower for ever."

12. O Kṛṣṇa, the delighted lord Śiva, lovingly gave him an auspicious kingdom in Kuśa Dvīpa.[215]

13. The Daitya Śatamukha created by Brahmā,

215. Wilford (Asiatic Researches Vol. VIII. P. 302) identifies Kuśadvīpa with a part of the Arabian Peninsula. See S.M Ali. Geography of the Purāṇas P. 183.

performed the penance of Śiva formerly for a hundred years and obtained a thousand sons.

14. The famous sage Yājñavalkya glorified in the Vedas, propitiated him and acquired excellent knowledge.

15. The sage Vedavyāsa who had acquired unequalled glory propitiated him and attained knowledge of the three times—past, present and future.

16. The Bālakhilyas harassed by Indra secured from Śiva the invincible Garuḍa who brought them Soma juice.

17. When all the waters became dried up and lost by the prior fury of Śiva they were worshipped and made to flow again by the gods through the skull.

18-19. Anasūyā, the chaste wife of Atri observed fast for three hundred years sleeping only on the threshing rod. She secured the three sons—the sage Dattātreya, Durvāsas and the moon, thanks to Śiva's favour. She made Gaṅgā flow in Citrakūṭa.[216]

20. O Madhusūdana, after pleasing Mahādeva the bestower of happiness to the devotees, Vikarṇa obtained great Siddhi.

21. King Citrasena of steady devotion delighted Śiva and attained freedom from the terror of all other kings and unequalled pleasure as well.

22. Śrīkara, the son of a cowherdess, became his devotee on seeing the worship of Śiva performed by the king and attained great Siddhi.

23. O Kṛṣṇa, prince Citrāṅgada, the husband of Sīmantinī, was drowned in Yamunā but was saved by Śiva's blessings

24. He went to the abode of Takṣaka[217] and gained his friendship. The delighted prince of good rites then returned to his house with diverse riches.

25. O Kṛṣṇa, his beloved wife Sīmantinī who regularly

216. It is a mountain in the Himavat region round the lake Mānasarovara in the vicinity of the peak Kāñcanajaṅghā. It is distinct from the hill of that name on the Paisuni river in Bundelkhand on which the hermitage of Bharadvāja was founded.

217. The mythical abode of Takṣa or Taksaka, the serpent chief is placed in the nether region.

performed Somavrata acquired excellent blessedness and fortune, thanks to Śiva's grace.

26. While she was performing this Vrata a certain brahmin boy, out of greed, had assumed the guise of a woman fraudulently. Due to her power he became a woman permanently.

27. Cañculā, a vicious harlot, heard a virtuous story from a brahmin at Gokarṇa and became a devotee of Śiva. She attained the great goal.

28. Binduga[218] the sinning husband of Cañculā heard Śivapurāṇa through the good offices of his wife and attained the good goal of Śiva.

29. Piṅgalā a notorious prostitute and the base brahmin Mandara worshipped the bull of Śiva and attained the supreme goal.

30. A certain prostitute Mahānandā devoted to Śiva, dedicating herself at the feet of Śiva delighted him and attained good goal.

31. Kaikeyī, a brahmin girl, respectfully performing Śiva's Vratas attained great happiness, thanks to the regular performance of Śiva's vrata.

32. O Kṛṣṇa, king Vimarṣaṇa adopting Śiva's devotion attained great goal formerly, thanks to Śiva's blessings.

33. Durjana, a sinful knavish king running after women attained Śiva, thanks to devotion to Śiva. He was unaffected by all actions.

34. A hunter Śaṅkara performing Śivavrata along with his wife and attached to the Bhasma from the funeral pyre attained the great goal by his devotion.

35. O Kṛṣṇa, a cāṇḍāla woman Sauminī performed the worship by ignorance and attained the goal of Śiva by the blessings of the lord.

36. A hunter Mahākāla, a wild Kirāta habitually injuring others, worshipped Śiva with devotion and attained the goal of the good.

37. Durvāsas a leading sage popularised his cult in the world, thanks to the blessings of Śiva. He spread Śiva's cult of devotion that yields salvation to the devotee.

218. For details see Chapters 3-5 on the glory of Śivapurāṇa.

38. Propitiating Śiva, the benefector of the worlds, Viśvāmitra a Kṣatriya became a brahmin. He was as though a second Brahmā since he created a new heaven.

39. O Kṛṣṇa, by worshipping Śiva with devotion Brahmā, the most excellent devotee of Śiva, became the creator and grandfather of the worlds.

40. O Kṛṣṇa, it was due to Śiva's blessings that the excellent sage Mārkaṇḍeya, the holy lord and foremost among Śiva's devotees, became long-lived.

41. O Kṛṣṇa, thanks to Śiva's blessings, Devendra, a great devotee of Śiva, enjoyed the three worlds formerly. He became the lord of all the gods.

42. Bāṇa, the son of Bali, was a great devotee of Śiva and had great control over senses. Thanks to Śiva's blessings he became the leader of the universe and lord of all.

43-44. Śakti became Viṣṇu due to great devotion, Dadhīca became a great Īśvara, Rāma became a devotee of Śankara. Kāṇāda, Bhārgava, Guru and Gautama became great masters and lords due to devotion to Śiva.

45. O Kṛṣṇa, Śākalya, the praiseworthy soul propitiated Śiva for nine hundred years by means of mental sacrifice.

46. The lord was satisfied and said:—"O dear, you will become the writer of a book. Your fame in the three worlds will never fade.

47. Your family will never be extinct. It will be adorned by the sages. O excellent sage, you will be the composer of Aphorisms later on."

48. O descendant of Yadu, thus the great sage secured boons from Śiva and became well known and honoured in the three worlds.

49. In the Kṛta Yuga there was a sage famous as Sāvarṇi. He performed penance for six thousand years.

50. Lord Rudra spoke to him directly—"O faultless one, I am satisfied with you. You will become the writer

219. Bāṇa, the eldest son of Bali and the ruler of Tripurī, was the descendant of Hiraṇyakaśipu. He was a staunch devotee of Śiva. For details see ŚP. RS. yuddh. Chapters 52 56.

of a book and attain fame. You will be free from death and old age."

51. Such is lord Śiva. Worshipped by the meritorious devotees of yore he confers all auspicious desires as wished by them.

52. I am incompetent to describe with a single mouth the qualities that exist in the lord even in hundreds of years.

CHAPTER THREE

(The greatness of Śiva)

Sanatkumāra said:—

1. On hearing his words Kṛṣṇa was much surprised. He spoke to the sage Upamanyu of quiet mind.

Kṛṣṇa said:—

2. O great brahmin, you are blessed. Who can adequately eulogise you and be contented. In your hermitage the lord of the gods himself is ever present.

3. O leading sage, will the lord Śiva grant me his vision ? Will he do me this favour ?

Upamanyu said:—

4 O Puruṣottama, there is no doubt that ere long you will see lord Śiva, thanks to his own grace.

5. In the sixteenth month you will get good boons from lord Śiva and his wife. O Kṛṣṇa, why should not the lord grant you the boons ?

6. O Viṣṇu, thanks to your good qualities, you deserve worship of the gods. You are always praiseworthy. I shall explain a mantra if you have faith enough.

7. By the virtue of that mantra yon will see Śiva. You will acquire a son, equal in strength to you, by the favour of lord Śiva.

8. O Kṛṣṇa, perform the Japa of this most efficacious

mantra viz. "Om Namaḥ Śivāya." It yields all desires. It is divine. It bestows worldly pleasures and salvation."

Sanatkumāra said:—

9. O sage, even as he was narrating these stories about lord Śiva, eight days passed by as it were a single Muhūrta.

10. When the ninth day dawned he was initiated. He was instructed in Śiva's mantra, the great one mentioned in the Atharvaveda.

11. Immediately he grew matted hair and then clean-shaven. With great purity of mind he began to perform penance standing on the big toes of the feet and lifting up the hands.

12. When the sixteenth month arrived lord Śiva was satisfied. Accompanied by Pārvatī, Śiva granted his vision to Kṛṣṇa.

13-16. Lord Kṛṣṇa saw Śiva thus:—He was accompanied by Pārvatī. The moon-crested lord had three eyes. He was being eulogised by Brahmā and others and worshipped by crores of Siddhas. He was wearing divine garlands and cloths. He was being bowed to by gods and Asuras, humbled by devotion. He was bedecked in different ornaments. He was lustrous. The unborn and imperishable god was full of wondrous things. He was accompanied by various Gaṇas and his two sons. On seeing him lord Kṛṣṇa was much surprised. His eyes beemed with wonder. Delightedly and jubilantly he bowed to him.

17. He worshipped him with different hymns. With drooping shoulders he eulogised the lord of gods with the thousand names.

18. Thus the gods, Gandharvas, Vidyādharas and the great serpents showered flowers and congratulated him delightfully.

19. Glancing at Pārvatī's face the delighted lord Rudra, favourably disposed towards his devotees spoke to Keśava even as his splendour spread all round.

Lord Śiva said:—

20. O Kṛṣṇa, I know you are my staunch devotee,

steady in my rites. Choose holy boons from me even if they be inaccessible to the people of the three worlds.

Sanatkumāra said:—

21. On hearing his words Kṛṣṇa spoke to Śiva the lord of all, respectfully, with palms joined in reverence, after bowing to him again and again.

Kṛṣṇa said:—

22. O lord Śiva, lord of the gods, I solicit eight excellent boons from you, O Maheśvara, you have already thought of them.

23-25. Let my mind be always in your cult. Let my fame be steady. Let me have nearness to you. Let my devotion to you be always unflinching. Let my senior sons have ten sons each. Let all my enemies who are arrogant by their might be killed in battle. O lord, nowhere shall I suffer dishonour from enemies. I shall be the beloved of all Yogins.

26. O lord of gods, grant me these eight good boons. Obeisance be to you. You alone are the lord of all and especially my master.

Sanatkumāra said:—

27. On hearing his words, lord Śiva said to him. Let your desire be fulfilled. After saying this the trident-bearing lord said again.

28. The terrible sun Saṁvartaka at the time of dissolution cursed by the sages will be born as your mighty and virile son Sāmba.

29. (The curse was) "You will be born as a man." He will become your son. Whatever you have sought you will obtain."

Sanatkumāra said:—

30. After getting the boons from lord Śiva, lord Kṛṣṇa delighted him with hymns.

31. The delighted Pārvatī favourably disposed to her devotees, spoke to lord Kṛṣṇa the noble soul, the devotee of Śiva and who had performed the penance of lord Śiva.

Pārvatī said:—

32. O Kṛṣṇa of great intellect, O sinless son of Vasudeva, I am delighted with you. Take from me too some boons that are rare in the world.

Sanatkumāra said:—

33. On hearing the words of Pārvatī the leading descendant of Yadu[220], very much delighted in his heart, spoke with great devotion in his mind.

Lord Kṛṣṇa said:—

34-35. O goddess, if you are satisfied, if you are going to grant me boons due to my penance, truly let not my heart be inimical to brahmins. Let it be full of good will. I shall always worship the brahmins. My parents shall remain pleased with me.

36. Wherever I go let me be agreeable to all living beings. As a result of seeing you, let there be the birth of deserving progeny in my family.

37. I shall propitiate Indra and other gods with a hundred sacrifices and honour thousands of ascetics and guests always.

38. Let me feed every one at my house with dishes sanctified by faith. Let there be pleasure and excellent satisfaction amongst the kinsmen.

39. O goddess, consort of Śiva, I shall be the beloved lover of thousands of wives. Let my love appeal to them and remain unfading and unfailing.

40. Let their parents be the speakers of truth in the world. O Pārvatī, thanks to your grace, let these and other excellent boons take effect.

Sanatkumāra said:—

41. On hearing his words, the eternal goddess, the

220. Kṛṣṇa was of the Yādava race, being descended from Yadu, one of the sons of Yayāti. The yādavas of old were a pastoral race and dwelt on the river Yamunā in Vṛndāvana on the western side and in Gokula on the other.

bestower of all desires, spoke to him in surprise "Hail to you. Let it be so."

42. After granting Kṛṣṇa these boons and blessing him mercifully Pārvatī and Śiva vanished there itself.

43. O great sage, Kṛṣṇa, felt as if he had achieved his purpose. Immediately he went to the excellent hermitage of the sage Upamanyu.

44. Bowing his head to the sage, Kṛṣna, the slayer of Keśin, narrated all the details to Upamanyu.

He said:—

45. "O Janārdana, except lord Śiva who else can there be the lord of great gifts or very unbearable if infuriated ?

46. O Kṛṣṇa of great fame, listen to the lordly glory of Śiva about his perfect knowledge, austerity, heroism and fortitude during dangers.

47. On hearing that, Kṛṣṇa became endowed with faith and devotion to Śiva. He asked him about Śiva's glory. The great sage narrated thus.

Upamanyu said:—

48. Formerly in the region of Brahmā lord Śiva was eulogised with his thousand names by the noble-souled Brahmā bearing the staff.

49. The Sāṁkhyas read that song of prayer as it were a big lexicon. That hymn bestows all desires on men though inscrutable to them.

50. O Kṛṣṇa, return home happily remembering Śiva constantly. O dear, you will always be the foremost among Śiva's devotees.

51. Thus permitted by him, Keśava the son of Vasudeva made obeisance to the sage and returned to Dvārakā mentally remembering Śiva.

Sanatkumāra said:—

52. O great sage, Kṛṣṇa became contented and invincible after propitiating Śiva, the benefactor of the worlds.

221. For a thousand names of Śiva see KRS Ch. 35.

53. Similarly, O great sage, Rāma, the son of Daśaratha, devoutly propitiated Śiva and became contented and victorious everywhere.

54. O sage, after performing a great penance on the mountain, Rāma secured from Śiva a bow and an arrow and the excellent knowledge.

55. He built the bridge on the ocean, killed Rāvaṇa with his followers, regained Sītā, returned home and enjoyed the whole earth.

56-57. Similarly Paraśurāma, who was distressed on seeing his father killed by the Kṣatriyas, propitiated lord Śiva by his penance. From the delighted lord Śiva he secured a sharp-edged axe. With that he exterminated the Kṣatriyas twentyone times.[222]

58. Even today Siddhas and Cāraṇas see this storehouse of penance deathless and invincible engaged in worshipping the phallic image.

59. Rāma stays on the mountain Mahendra[223] and performs penance. At the end of the Kalpa he will attain the region of the sage.

60-61. The ascetic Devala, younger brother of Asita, harassed the universe formerly by clutching at its root. He was then cursed by the lord, destroyer of cities. He performed penance by propitiating the phallic image that bestows all desires and removes the past evil.

62-63. Gṛtsamada, son of Cākṣuṣamanu became a deer in the desert in the Daṇḍaka[224] forest by the curse of Vasiṣṭha. Alone he roamed about, devoutly remembering in his heart, Śiva along with the Praṇava oṁ. After his death he became a deer-faced Gaṇa.

64. Thus passing through the curse he was made free from death and old age by Śiva and lovingly appointed as a permanent follower of Gaṇeśa.

65-66. To Gārgya Śiva granted salvation rare in the

222. Compare US. Ch. 1. v. 27.

223. The mountain Mahendra represents the Eastern Ghat. See Studies in Sk. P. P. 134.

224. It stretched from Citrakūṭa to the south of the Godāvarī, thus included the Vindhya and Śaivala mountains. For its identification with Toṇḍaimaṇḍala or Diṇḍīvanam see GEAMI P. 103.

world, the ability to go as he pleased in holy centres, the knowledge of all time coupled with prosperity, and permanent mastery of the words of the four Vedas. Śiva granted him a thousand peerless sons too.

67. The satisfied lord Śiva granted to Parāśara, a powerful Yogin as the son who was free from old age and death and was known as Vedavyāsa.

68. Māṇḍavya who had been fixed to a stake for a million years was released by Śiva and blessed with longevity.

69-77. Formerly there was a poor brahmin householder. He had kept his son Gālava in the house of his preceptor. Whenever any mendicant visited his house this brahmin hid himself. He used to tell his wife, "No doubt I am a householder. But what can I offer to a guest? If any poor man comes you shall tell him "My husband is not here." It happened once that a guest oppressed by thirst and hunger visited the house. He asked the lady "Where is your husband ? Where has he gone ?" She replied "My husband is not here." Knowing the truth by his divine vision the sage said, "He is hidden inside the house." The brahmin died in his hiding place. When permitted by his preceptor Viśvāmitra, the son of the brahmin, Gālava returned home and heard from his mother the terrible calamity that had overtaken them. He propitiated lord Śiva and performed Śiva's worship. When he went out of his house remembering Śiva in his heart, he saw his father alive again who on seeing the son standing with palms joined in reverence said—"Thanks to the favour of lord Śiva I am blessed and satisfied. I have been resuscitated to life again and also blessed with wealth".

78. Thus everything has been narrated to you. I am really not competent to express the qualities of Śiva in brief or in detail. Even Śeṣa's tongues may not be competent for the task.

CHAPTER FOUR

(The exhibition of Śiva's spell)

The sages said:—

1. O dear, O fortunate one, you are blessed, O dear one of great intellect. This wonderful narrative of Śiva that bestows great devotion has been narrated.

2. Mention again the story of Śiva in accordance with Vyāsa's enquiry. You are omniscient. You are the disciple of Vyāsa and an expert in Śiva's principles.

Sūta said:—

3. It was in this very same manner that my preceptor Vyāsa asked Sanatkumāra, son of Brahmā, who was an omniscient great sage and a devotee of Śiva.

Vyāsa said:—

4. O omniscient Sanatkumāra, this auspicious story of Śiva, the great lord indulging in different sports has been narrated to you.

5. Speak again particularly of the greatness of lord Śiva. O dear, my faith and eagerness to hear the same is great and it increases.

6. Who are the people deluded by the Māyā of Śiva who indulges in great sports ? What is that greatness by which their knowledge has been deluded ?

Sanatkumāra said:—

7. O Vyāsa, of great intellect, listen to the pleasing story of Śiva, the mere hearing of which generates devotion to Śiva.

8. Lord Śiva is the lord of all, soul of all and the vision of all. The entire universe has been pervaded by his greatness.

9. It is the great image of Śiva that manifests as Brahmā, Viṣṇu and Śiva. It is that which has become the soul of all living beings. It is both three-symbolled and symbolless.

10. There are eight classes of gods. Human beings

constitute the ninth. There are five types of lower beings. Thus there are fourteen types of living beings.

11. All living beings past, present and future originate from Śiva, flourish in him and finally merge into him.

12-13. Śiva is the kinsman, friend, guide, protector, leader, purposeful preceptor, wish-yielding Kalpa tree, brother, father or mother of Brahmā, Indra, Viṣṇu, moon, the gods, dānavas, serpents, Gandharvas, human beings and all others.

14. Śiva is identical with all ; self-manifest to all men, greater than the greatest. Than him it is impossible to predicate anyother greater thing.

15. O sage, his Māyā is divine and great pervading everything. The entire universe is subservient to it, inclusive of the gods, Asuras and human beings.

16. All heroic beings , even Viṣṇu and mighty people, have been overwhelmed by the mighty Kāma, born of the mind who has no other helper.

17. O great sage, Viṣṇu was deluded by Kāma by the power of Śiva's Māyā. He outraged the modesty of other men's wives many times.

18. Indra, the lord of the gods, became fascinated by Gautama's wife. That vicious one committed sin and so was cursed by the sage.

19. Even the firegod, the most excellent in the universe was deluded by Śiva's Māyā. Due to his pride he became subservient to lust and was ultimately saved by Śiva.

20. The wind-god, the vital air of the universe was deluded by Śiva's Māyā due to his arrogance. Overwhelmed by Kāma, Vyāsa too, had sexual intercourse with other men's wives.

21. The sun of fierce rays, deluded by Śiva's Māyā became lustful on seeing a mare and assumed the form of a horse.

22. The moon deluded by Śiva's Māyā became lustful and abducted the wife of Bṛhaspati and had his sexual union with her. But he was finally saved by Bṛhaspati himself.

23. Formerly the two gods Mitra and Varuṇa, while performing a severe penance, were fascinated and deluded by Śiva's Māyā.

24. On seeing the youthful maiden Ūrvaśī, both of them had the emission of their semen. Mitra deposited his semen in a pot and Varuṇa in water.

25. Vasiṣṭha was born out of the pot and is called Mitra's son. Agastya born of Varuṇa has the lustre of the submarine fire.

26. Dakṣa, son of Brahmā deluded by Śiva's Māyā, had a desire for sexual intercourse with his sister along with his other brothers.

27. Many times, Brahmā, deluded by Śiva's Māyā, had the desire for sexual union with his own daughter and other women.

28. Cyavana the great Yogin, deluded by Śiva's Māyā, became lustful and had sexual dalliance with Sukanyā.

29. Kaśyapa became passionate on being deluded by Śiva's Māyā. Formerly, out of delusion, he requested king Dhanvan to give his daughter to him.

30. The deluded Garuḍa while abducting the virgin Śāṇḍilī was found out by her and got his wings burnt.

31. The sage Vibhāṇḍaka became lustful on seeing a woman. At the behest of Śiva, Ṛṣyaśṛṅga[225] was his son born of a hind.

32-33. The sage Gautama had his mind deluded by Śiva's Māyā. On seeing Śāradvatī in the nude he was excited and he indulged in sexual intercourse with her. He collected the semen emitted in a wooden bowl. Droṇa the foremost among marksmen was born of that bowl.

34. The great yogin Parāśara, deluded by Śiva's Māyā, indulged in sexual intercourse with Matsyodarī the virgin daughter of a fisherman.

35. O Vyāsa, Viśvāmitra became deluded by Śiva's Māyā and lustfully indulged in sexual dalliance with Menakā.

225. According to the Rāmāyaṇa and the Mahābhārata Ṛṣyaśṛṅga, son of Vibhāṇḍaka, was born of a doe and had a small horn on his forehead.

36. Becoming confounded in thought he rivalled with Vasiṣṭha. But thanks to Śiva's grace he became a brahmin.

37. Rāvaṇa, the son of Viśravas, became lustful due to Śiva's Māyā. The wicked-minded one abducted Sītā, became deluded and courted death.

38. The excellent sage Bṛhaspati deluded by Śiva's Māyā had sexual intercourse with his brother's wife and Bharadvāja was born.

39. O Vyāsa, thus the power of the Māyā of Śiva, the great soul has been narrated to you. What else do you wish to hear ?

CHAPTER FIVE

(*The Great Sins*)

Vyāsa said:—

1. O holy lord, son of Brahmā, obeisance be to you. Please describe those living beings who are engaged in sins causing their fall into great hells.

Sanatkumāra said:—

2. I describe to you in brief the living beings who are engaged in sins that cause their fall into great hells. Listen attentively.

3. Pondering over other men's wives and wealth, wishing for the[226] ill of others mentally, conception of various evil actions and ardent longing for various mean acts, these are the four types of mental activity.

4. Unconnected jabber, untruthful utterance, dis-

226 Manu differs in regard to the number of sins arising from the misuse of the mind, tongue and body. According to him the sins of the mind are three, those of the speech are four and those of the body are three (Manu 12. 5).

pleasing words and backbiting, these are the four types of verbal activity.

5. Eating forbidden food, violence, wild goose chase and pilfering of other's property, these are the four types of physical activity.

6. Thus there are twelve types of activity intended to achieve three aims. I shall explain their further sub-divisions, the results of which are endless and manifold.

7. Very great is the sin of those who hate lord Śiva who enables people to cross the ocean of worldly existence. They are sure to be immersed in the ocean of hell.

8. Those who censure the propounder of Śiva's perfect knowledge, ascetics, preceptors or parents are mad. They fall into the ocean of hell.

9-10. The following six are the great sins attended with endless evil results. viz:—censure of Śiva, censure of the preceptor, censure of Śiva's perfect knowledge, misappropriation of the wealth of the lord, destruction of the wealth of brahmins and the foolish stealing of the sacred text of Śiva's perfect knowledge.

11-22. The following too are great sins and those who commit them are great sinners. Those who do not take delight on seeing a well-arranged worship of Śiva, who do not bow to or eulogise it on seeing his phallic image that is worshipped, those who do not scrub, clean and sanctify the spot of worship during festival days; those who do not duly cooperate with the preceptor in their sacred rites; those who misbehave as they please, play about mischievously and do not render service in front of Śiva or in the presence of the preceptor; those who eschew Śaiva course of conduct and discipline, those who hate Śiva's devotees; those who begin to study or write about Śiva's knowledge without worshipping; those who give without justice or justification; those who listen or recite indiscriminately; those who sport about covetously; those who pursue false knowledge or do not have proper rules and regulations; those who lie down and sleep in dirty uncleaned spots; he who abuses Śiva's story and knowledge and begins to expatiate on other things; he who does not speak the truth; he who does not

make gifts; he who is bodily impure and begins to explain or listen to Śiva's story in an unclean place; he who begins to listen without worshipping the preceptor; he who does not render service to him or pay heed to his behests with devotion; he who does not support the preceptor's statement; he who retorts to his preceptor; he who conveniently ignores the most difficult task of his preceptor; he who deserts his preceptor when he is in distress, or when he is unable to maintain the disciple, or when he has gone abroad or when he is attacked by enemies; he who treats with contempt the teacher of virtuous activities and ability to discourse; he who disrespects the teacher's wife, son or friends. O excellent sage, these activities are as sinful as censure of Śiva.

23. The murderer of a brahmin, the addict to wine, the habitual thief, the defiler of the preceptor's bed and he who associates with these is the great sinner fifth in all.[227]

24. He who kills a brahmin out of fury, greed, fear or hatred or uses heart-rending taunts becomes the slayer of a brahmin.

25. He who invites a brahmin and makes him some gift but later on takes it back and criticises him and rebukes him without any fault is the slayer of a brahmin.

26. He who, being arrogant of his gift of learning, puts to shame any good brahmin keeping silence and indifferent in the assembly is also a brahmin-slayer.

27. He who pretends to have the qualities he does not have and gains recognition for the same and he who conceals his bad attributes is a brahmin-slayer.

28. He who hinders cows when bulls mate with them or brahmins when they seek preceptors is called a brahmin-slayer.

29. He who forcibly occupies the land given in support of the temples, brahmins or cows, though the lease might have lapsed due to efflux of time, is called a brahmin-slayer.

30. The misappropriation of the wealth of the deity or

227. Cp. Manu 11.54.

a brahmin and wealth earned through injustice is no less than the sin of slaying a brahmin undoubtedly.

31. If a brahmin learns the Vedas and acquires knowledge of Brahman and Śiva, but eschews it later on he commits a sin equal to that of drinking wine.

32. The abandonment of sacred rites, worships and the five daily sacrifices,[228] after performing the same for some time is attended with a sin equal to that of the drinking wine.

33-35. These are terrible sins like the murder of a brahmin:—abandonment of parents, perjury, lying to brahmins, flesh-eating in regard to the devotees of Śiva, eating forbidden food, killing of innocent living beings in the forest, failure to use for charitable purpose the funds left by good men for the sake of brahmins and committing of arson in the forest or village or in the pathway of cows.

36-40. The following sins are equal to the theft of gold:—The forfeiture of the entire property of a poor man; the selling of these by a brahmin knowingly done except in a grave emergency—man, woman, elephant, horse, cow, land, silver, cloth, medicinal herbs, juices (or quicksilver) sandal paste, Aguru, camphor, musk, silk garments etc. and misappropriation of deposits kept in trust. The following are sins on a par with that of defiling teacher's bed—the non-disposal of marriageable daughters by giving them in marriage to deserving hushands, having sexual intercourse with the wives of sons and friends or with the sisters, raping virgins; cohabitation with an intoxicated woman or a woman of one's own caste. These are the great sins I have mentioned. Now listen to the minor sins.

228. See P. 1123 note.

CHAPTER SIX

(*Different types of sins*)[229]

Sanatkumāra said:—

1. Removal of a brahmin's money, transgressor of the rules of inheritance, too much of arrogance, great fury, false prestige, ingratitude.

2. Debauchery, miserliness, malice towards good men illicit approach to another man's wife, defiling the virgins of good men.

3 Parivitti (the elder brother who is not married but who has allowed the younger brother to marry); Parivettṛ (the younger brother who marries thus); Giving daughters to these two or allowing them to officiate in sacrifices.

4. The spoilation of flowers and trees around the temple of Śiva; even the slightest injury to the people in the hermitage.

5. The theft of cattle, grain, wealth etc. of the family of servants, theft of base metals, food-grains and milch cattle, dirtying of waters.

6. Selling of sacrificial parks and ponds, wives and children, pilgrimages and fasts, sacred rites and investiture with sacred thread.

7. Dependence on dowry, servitude to women, non-protection of the womenfolk, carrying on affairs with women through fraudulent means.

8. Non-return of time-barred debts, taking grain as interest, acceptance of monetary gift from a despicable person, deceitful life through merchandise.

9. Using bullock constantly as a vehicle through wild jungles, Uccātana (exorcising) and Abhicāra (black magic) acceptance of grains as gift, working as a physician.

10. Engagement in sacred rites to satisfy the palate or the sexual urge, teaching only the text of the Vedas (not the meaning).

229. For the comparison of the Principal and subsidiary sins as mentioned in the previous and present chapters, see Manu Ch. 11. The treatment of the subject in ŚP is more elaborate.

11. Eschewing of Brāhma and other Vratas and adoption of ther modes and customs, learning of spurious holy lore, engagement in hair-splitting arguments.

12. Censuring gods, fire-god, preceptors and virtuous men openly and the kings and his officers indirectly.

13. Those who have ceased to perform sacrifices to the gods and the manes, those who have abandoned their duties and rites, persons of evil conduct, atheists, sinners, and habitual liars.

14. He who indulges in sexual intercourse during new moon and full moon days during day time, or in the vaginal passages of animals, or through other passages or emits semen in water, or cohabits with a woman in her monthly course.

15. Those who shatter the hopes of obtaining wives, sons and friends; those who speak displeasing words; ruthless persons and those who break agreements.

16. Those who damage or demolish lakes, wells or water causeways; he who serves different kinds of food among persons sitting in the same row.

17. The foregoing are some of the minor sins. Men or women guilty of the same are minor sinners, I shall mention some others also. Listen.

18. Those who cause injury to cows, brahmins, virgins, master, friends or ascetics are sure to go to hell.

19. Those who undergo agony due to another man's wife; those who have an eye on another man's wealth; those who steal that and those who make use of false weights.

20. Those who cause misery to brahmins by means of kicks and blows; the brahmins who serve Śūdra women and drink wine due to passion.

21. Those who are cruel and engaged in sinful acts; those who are fond of violence and those who perform Dāna, Yajña and other rites as a profession for livelihood.

22. Those who evacuate their bowels in cowpens, streets, near water and fire, shades of trees, mountains, parks and temples.

23. Those who are engaged in drinking bouts in hermitages and palaces; those who are in search of weak points in others; those who are in association with others.

24. Those who block roads by means of bamboos, bricks, logs of wood, horns or poles and those who violate the boundaries of others' fields.

25. Those who make counterfeit documents, those who are engaged in fraudulent activities, those who indulge in fraud in dealing in food and clothing and in law suits.

26. The maker, buyer and seller of bows, weapons and darts, he who is merciless to servants and he who ill-treats animals.

27. He who listens slowly to the words of liars, who is traitor to masters, friends and teachers, a cheat, a fickle-minded and a rogue

28. Those who leave their wives, sons, friends, children, the aged, lean and sick persons, servants, guests and kinsmen hungry but take food themselves.

29. He who sumptuously feeds himself on delicacies but does not give anything to brahmins, shall be known as Vṛthāpāka (a man of fruitless cooking). He is despised by those who propound Brahman.

30. Those who voluntarily decide to perform certain rites with self-imposed checks and restraints but leave them off because they have not conquered their sense-organs; those who renounce but again come back to householder's life; breakers of the idols of Śiva.

31. Cruel persons who beat cows and bulls; suppress them; do not feed them properly and let them alone weak and feeble.

32. Those who ill-treat bullocks with weighty burden; those who make them draw heavily-laden carts; those who do not let them off free for leisure.

33. Those who do not rear cows and bullocks properly, let them starve; ill treat them with heavy burdens; do not treat their wounds and bruises are called the killers of cows. They are sure to fall into hell.

34. The most sinful persons who castrate bulls by

squeezing out their scrotum and those who make heifers draw carts are great sinners sure to fall into hell.

35-36. Those fools who do not take pity on guests, helpless persons, independent casual guests, children, old men, emaciated and sick persons overwhelmed by hunger, thirst and weariness and desirous of food surely go to hell.

37. The assets of a man take leave of him at the house itself as the kinsmen do at the cremation ground but his merits and sins follow wherever he goes.

38. The base brahmin who rears goats, sheep and buffaloes and who marries a Śūdra woman and who lives on fishing etc. is a Śudra. If he follows the occupation of a Kṣattriya he is sure to go to hell.

39. Sculptors, blacksmiths, physicians, goldsmiths and royal pretenders and deceitful servants are sure to go to hell.

40. The king who imposes improper taxes out of his own will and takes undue delight in punishment is tortured in hell.

41. The king whose subjects are harassed in the following way is tortured in hell. The way they are harassed may be due to bribery, favouritism of the officers and robbery.

42. There is no doubt that the brahmins who take monetary gifts from an unjust king fall into terrible hells.

43. The king who confiscates the properties of brahmins unjustly and passes them on to others certainly falls into hell.

44. Sin accrues to the fierce robbers and to those cohabiting with other men's wives. It accrues to the king who indulges in amorous sports with other's women.

45. If the king does not discriminate between a non-thief and a thief and kills the wrong person he is sure to fall in hell.

46-49. If people steal even a small quantity of these things they will fall into hell—ghee, oil, food and drink, honey, flesh, wine, toddy, jaggery, sugarcane, vegetables, milk, curds, roots, fruits, grass, firewood, leaves, flowers, medicine, shoes, umbrella, cart, seat, waterpot, copper, tin, lead, weapon, conch, and aquatic products, medicinal con-

coctions, bamboo, household articles, etc. Those who steal coarse or fine clothes out of greed fall into hell.

50. There are other similar things the stealing of which even in small quantities causes fall into hell.

51. There is no doubt that stealing another man's possession, whatever it is, be it of the size of mustard seed, causes fall into hell.

52. By these sins the man after his death is born as a serpent for suffering the tortures.

53. At the behest of Yama the sinners go to the world of Yama in their bodies, which are dragged by Yama's terrible emissaries and are subjected to grief.

54. Yama is the chastiser of all gods, human beings and animals engaged in evil practices. He chastises them by inflicting diverse terrible punishments.

55. For those who regularly observe restraints and disciplined life but who err slightly due to oversight, the preceptor is the chastiser through expiatory rites and not Yama as explained by learned men.

56. The king is the chastiser for outragers of others' wives and thieves and unjust persons. But for those who are hidden Yama is the chastiser.

57. Hence one should perform expiatory rites for the commission of sins. If the sin is not consumed it will not perish even in hundreds of crores of Kalpas.

58. If the action is by oneself or through one's incitement or instigation or if it is applauded by one later, physically, mentally or verbally he reaps the fruit of the sin.

CHAPTER SEVEN

(*Pathway to Hell and the Emissaries of Yama*)

Sanatkumāra said :—

1. As a result of the four kinds of sins, all living beings go to Yamaloka. They are helpless.

2. It shall be known to all living beings whether in the womb, in the process of birth, as children, youth or middling whether women, man or a eunuch.

3. Here the result of the auspicious and the inauspicious actions of all embodied beings is being considered by Citragupta Vasiṣṭha and others.

4. There are no living beings who do not go to Yama's abode. The result of the action must of necessity be undergone. Let that be considered.

5. Men who have performed auspicious rites who are of gentle minds, endowed with the quality of compassion, go to Yama's abode through the gentle entrance at the East.

6. Sinners, habitually performing sinful actions and devoid of charitable nature, pass through the terrible path and enter Yama's abode by the southern gate.

7. It must be known that the multiformed city of Yama[230] is situated at a distance of eightysix thousand Yojanas from the Earth.

8. To men of auspicious deeds it appears to be very near, but to the sinners who go along the terrible path it is situated far off.

9. At places the path is strewn with sharp thorns, at places it is full of sand, elsewhere it is full of pebbles sharp like the razor-edge.

10. Somewhere the place is marshy, somewhere full of long or short Darbha grass like iron pins that split the legs.

11. Elsewhere it is full of mountains overgrown with trees and resembling impassable bunds. The distressd persons go along the path full of glowing coal.

12. In other places it is full of deep irregular chasms and canyons, elsewhere, of rugged lumps of clay; of burning sands here and sharp spikes there.

230. Vaivasvatapura, the capital of Yama, is placed at the distance of eighty-six thousand Yojanas below this earth. Yama, the lord of the manes rules in the region called Yamaloka. Attended by thousands of his emissaries—Citragupta and others, he inflicts punishment upon the wicked. The chapter describes some frightful tortures suffered by the sinners

13. Somewhere it is pervaded by bamboo groves with many branches spreading, elsewhere the path is enveloped in darkness, in some places the path has no support at all.

14. Somewhere the cross-roads are full of sharp iron pieces, elsewhere there is a forest-fire; in other places these are hot rocks; in some places snow spreads over it.

15. Some places are full of fine sand where the persons sink up to the neck; elsewhere it is full of stinking muddy water and some places are covered with burning balls of dry cowdung.

16. Different places are infested with different terrible beasts of prey such as lions, wolves, tigers and huge pythons or terrible mosquitoes or huge leeches.

17. Terrible flies, extremely poisonous serpents, herds of elephants in rut mad and mighty, crushing everything under their feet infest the paths.

18.-19. The persons who go that way are tortured and harassed by big boars digging and butting against the path with their sharp fangs, buffaloes with sharp horns, all sorts of beasts of prey, terrible evil spirits like Dākinīs, horrible Rākṣasas and pernicious diseases.

20. They are without any shelter when fierce gusts of wind raising huge columns of dust blow sharply against them or showers of massive stones smother them.

21. They go on, burnt and scorched by lightning falls and pierced through by heavy showers of arrows.

22. They are scorched and burnt by the showers of burning coal, the falling terrible thunderbolts and meteors.

23. They cry when heavy showers of dust envelop them. They tremble with fear ever and anon at the terrible rumbling sounds of massive clouds.

24. They are split by the shower of sharp weapons and drenched with acid-currents as they go on.

25. They shrink and wither when oppressed by the rough and chill wind all round.

26-28. All those foolish persons who habitually sin are led through such paths by the terrible emissaries of Yama forcefully, in carrying out his behests.—the paths that are terrible, devoid of feeding, devoid of basic support, im-

passable, lacking in water, rugged, desolate, dark and gloomy and full of pain and misery and all sorts of evil things.

29. They are lonely, devoid of friends and relatives. They are dependent on others. They bewail their evil actions. They cry again and again.

30. They have by this time become ghosts. They have no cloth on. Their throats, lips and palates are parched. They are frightened of terror. They are hungry and feel a burning sensation all over.

31. Some are bound with fetters and forced to keep their legs lifted up. They are dragged again and again by the extraordinarily powerful emissaries of Yama.

32. Others with downcast faces are against the chest. They are distressed. They are dragged with a rope fastened to their tresses.

33. Men in supine position are dragged along the thorny path or that covered with burning coal, by means of a goad clutching at their foreheads.

34. The hands of some are tied behind and they are hit in the belly. Others are completely bound with iron fetters. Still others are nailed in their hands.

35. A few others are dragged with a noose tied round their necks. They go ahead in distress. Others are dragged by ropes. Their tongues are pierced through by goads.

36. The noses of others are bored and ropes are tied through them and they are dragged. Similarly others have their cheeks and lips bored and are dragged by ropes.

37. The tips of the hands and the legs of some are cut off. The ears, noses and lips of others are cut. The penis and the scrotum of some are cut. A few others have all their limbs and joints cut.

38. Pushed, pierced and thrust by spears and arrows some run about helplessly here and there shrieking and squealing.

39-40. Hit and thrashed by iron clubs and rods, bruised by terrible thorns of various sorts, luminous like fire

and sun and pierced through by javelins, some men shed putrid blood or evacuate faeces infested with worms. They are taken ahead thus.

41-42. Those who had not made any charitable gifts in the world feel thirsty along this path and vainly beg for water, feeling hungry they beg for food; oppressed by sunshine they beg for shade and distressed with chillness they request for fire. They vainly beg for happiness. But those who had made charitable gifts in the world have all the food and drink necessary for this journey and go ahead to Yama's abode happily.

43. Having thus traversed the path they finally reach the city of the dead with great hardship. They are then ushered into the presence of Yama by the emissaries after due announcement.

44. Yama welcomes with pleasure and due honour, all those who had performed auspicious rites in this world. He offers them seat, pādya and Arghya.

45. Yama tells them—"You are noble souls duly blessed, since you have performed what is ordained in the Vedas. Good deeds that are conducive to divine happiness have been performed by you.

46. Ascend the celestial aerial chariot and go to heaven to enjoy the pleasures in the company of celestial damsels and fulfil your cherished desires.

47. After enjoying pleasures there, in the end when the merit is exhausted return to this place for reaping the fruit of what little evil you may have committed."

48. Men who have been virtuous are treated as friends by Yama. They see Yama with a gentle face.

49-53. Men who have been guilty of cruelties see him in a terrible form. His face is terrible with curved fangs. His eyes are cruel with knit eyebrows. The hair on his head stand lifted up. He has a big moustache. His lips are pouted and they throb. He has eighteen hands. He is furious. He resembles black collyrium. His uplifted hands hold all weapons. He threatens with punishment. He is seated on a great buffalo. His eyes resemble blazing fire. He wears red garlands and garments. He is as tall as

the mountain Mahā Meru. His voice resembles the rumbling sound of the clouds at the time of dissolution. He appears ready to drink up even the big ocean.

53. He appears ready to swallow even great mountains. He appears to vomit fire. Very near him is Mṛtyu, whose lustre is like that of black fire.

54. Black in colour resembling collyrium he is very terrifying. Mārī, Ugramahāmārī and Kālarātri are terrible spirits attending on Yama.

55 Various ailments, leprosies of various forms are terrible. They hold Śaktis, tridents, goads, nooses, discuses and swords in their hands.

56. All of them are heroic and terrible. They have curved snouts. They bear shafts, quivers and bows and weapons of various sorts.

57. The attendants of Yama are innumerable. They are great heroes. They have complexions like the black collyrium. They appear terrifying with weapons lifted up.

58. The sinners see Yama terrific to behold, surrounded by his attendants and they see Citragupta too equally terrible.

59. Yama rebukes and reproaches the sinners. Lord Citragupta enlightens them with statements on virtue.

CHAPTER EIGHT

(*Description of the Hell*)[231]

Citragupta said:—

1-2. O ye sinners, of evil actions, stealers of other man's riches, outragers of the modesty of other's wives, arrogant by your comeliness and might, why was sin

231 The chapter mentions several hells and their cells to each of which it assigns a group of five emmissaries who look after the tortures inflicted upon the wicked in accordance with their sins The purāṇas vary greatly as to the number and names of the hells. Manu mentions twenty one hells only.

committed by you all, for your own ruination ? The actions committed by you shall be endured and the fruits thereof shall be reaped.

3. Why do you lament now ? You are being tortured by your own actions. Reap the fruits thereof. This is not the fault of anyone else.

Sanatkumāra said:—

4-5. Similarly, the infuriated great lord Citragupta, the knower of virtuousness, at the behest and instruction of Yamarāja imparts the following advice to the kings who proud of their might had committed many misdeeds and had been brought near him ultimately.

Citragupta said:—

6. O ye wicked kings, who had tyrannised over and repressed your subjects, why were misdeeds committed for your rule of a very short duration ?

7. O kings, let the fruits be reaped now (of the evil actions) in having punished your subjects unjusticiably due to your fascination for kingly pleasures. You have misused your might.

8. Where is that kingdom ? Where is your mistress ? Where are those for whom sin and evil have been perpetrated ? You have left them all and stand here alone.

9. I see that might quelled, the might that suppressed the subjects. How will you fare when you too are subjected to the same treatment by the emissaries of Yama ?

Sanatkumāra said:—

10. The kings who are treated with these and other similar taunts by Yama bewail their own lot and stand silent.

11. After having proclaimed their evil actions, Yama, Dharmarāja speaks to the messengers thus, for wiping off the sins of those kings.

Yamarāja said:—

12. O Caṇḍa, O Mahācaṇḍa, seize these kings forcibly and purify them gradually in the fires of hell.

Sanatkumāra said:—

13-14. Then they immediately catch hold of the kings by their feet, whirl them with great velocity, throw them up and when they fall they catch them again and dash them against a heated rock. They are thus felled like great trees smitten with the thunderbolt.

15. Then the man sheds blood through his ears. He is wholly shattered. He becomes unconscious and motionless.

16. When the wind blows against him he is resuscitated to life again. In order to purify him of his sins they throw him into the ocean of hell.

17. At the end of the seventh nether-world Tala, there are twentyeight Narakakotis situated in terrible darkness.

18. The first cell is called Ghorā. Sughorā is situated beneath it. Atighorā and Mahāghorā come next and Ghorarūpā is the fifth.

19. The sixth is named Talātalā. The seventh is Bhayānakā. The eighth is Kālarātri and the ninth is Bhayotkaṭā.

20-21. The tenth beneath the previous is Caṇḍā. Mahācaṇḍā is lower still. Caṇḍakolāhalā is another. Pracaṇḍā, Caṇḍanāyikā, Padmā, Padmāvatī, Bhītā, Bhīmā, Bhīṣaṇanāyikā and Vajrā are terrible, very terrible.

22. The next eight cells are Trikoṇā, Pañcakoṇā, Sūdīrghā, Akhilārtidā, Samā, Bhīmabalā, Atyugrā and the eighth Dīptaprāyā.

23 Thus the cells of Naraka have been mentioned to you by their names. Each of these is meant for the torture for a particular sin. Thus the twentyeight cells for twentyeight type of sins.

24. For each of these cells there are five officers-in charge. Now I shall mention the names of the hells of each of these cells. Understand them well.

25. Raurava is the first where the embodied beings cry. Mahāraurava is the next. Due to the tortures here even greatmen cry.

26-42. There are cool and hot hells. The first five are the leading hells. The hells are named thus : Sughora Sumahātīkṣṇa, Sañjīvana, Mahātamas, Viloma, Vilopa

Kaṇṭaka, Tīvravega, Karāla, Vikarāla, Prakampana, Mahāvaktra, Kāla, Kālasūtra, Pragarjana, Sūcīmukha, Suneti, Khādaka, Suprapīḍana, Kumbhīpāka, Supāka, Krakaca, Atidāruṇa, Aṅgārarāśibhavanam, Medaprahita, Asṛkprahita, Tīkṣṇatuṇḍa, Śakuni, Mahāsaṁvartaka, Kratu, Taptajantu, Paṅkalepa, Pratimāṁśa, Trapūdbhava, Ucchvāsa, Sunirucchvāsa, Sudīrgha, Kūṭaśālmali, Duriṣṭa, Sumahāvāda, Pravāha, Supratāpana, Megha, Vṛṣa, Śālma, Siṁhānana, Vyāghrānana, Gajānana, Śvānana, Sūkarānana, Ajānana, Mahiṣānana, Ghūkānana, Kokānana, Vṛkānana, Grahākhya, Kumbhīnākhya, Nakrāskhya, Sarpākhya, Kūrmākhya, Vāyasākhya, Gṛdhrākhya, Ulūkākhya, Jalaukākhya, Śārdūla, Kratha, Karkaṭa, Maṇḍūka, Pūtivaktra, Raktākṣa, Pūtimṛttika, Kaṇadhūmra, Agni, Kṛmigandhivapus, Agnīdhra, Apratiṣṭha, Rudhirābha, Śvabhojana, Lālābhakṣa, Antrabhakṣa, Sarvabhakṣa, Sudāruṇa, Kaṇṭaka, Suviśāla, Vikaṭa, Kaṭapūtana, Ambarīṣa, Kaṭāha, the grievous river Vaitaraṇī, Sutaptalohaśayana, Ekapāda, Prapūraṇa, Asitālavana, Asthibhaṅga, Supūraṇa Vilātasa, Asuyantra, Kūṭapāśa, Pramardana, Mahācūrṇa, Asucūrṇa, Taptalohamaya, Parvata, Kṣuradhārā, Yamalaparvata, Mūtrakūpa, Viṣṭhākūpa, Aśrukūpa, Kṣārakūpa, Śītala, Musalolūkhala, Yantra, Śilā, Śakaṭalāṅgala, Tālapatrāsigahana, Mahāśakaṭa, Maṇḍapa, Sammoha, Asthibhaṅga, Tapta, Cala, Ayoguḍa, Bahuduḥkha, Mahākleśa, Kaśmala, Samala, Mala, Hālāhala, Virūpa, Svarūpa, Yamānuga, Ekapāda, Tripāda, Tīvra, Ācīvara and Tamas.

Sanatkumāra said:—

43-45. Thus for twentyeight cells there are five officers in charge of each. Raurava and other hells are thus hundred and more. The great zones of hell are forty hundreds. Thus O Vyāsa, I have described the hells to you. The enumeration arouses detachment from the sin. Now listen to the pangs of sinners.

CHAPTER NINE

(Pangs of hell)

Sanatkumāra said:—

1. In the hellish fires, the sinners are roasted and dried up by diverse tortures till their action is exhausted completely.

2. Just as metals are melted in fire to remove their impurities so also sinners are put in hells in order to remove their sins.

3. The hands are tightly tied and the men are battered. Then they are suspended from the branches of tall trees by the attendants of Yama.

4. Then they are pushed by the servants till they begin to oscillate a Yojana unconscious by their rapidity.

5. Even as they are suspended in mid air, iron hundred Bhāras in weight is tied to their feet by the emissaries of Yama.

6. Afflicted by such a heavy weight the sinners begin to think about their evil actions and keep quiet and motionless.

7. Then the sinners are beaten with goads of fiery colour and terrible iron rods by the terrible servants of Yama.

8. Then they are again smeared with glowing acid more unbearable than fire.

9-11. Their limbs are cut and smothered, gradually torn and severed and smeared with molten metal. They are then roasted like brinjal in red-hot iron cauldrons. They are then cast into wells full of filth, swarms of worms or in tanks full of putrid fat and blood. They are eaten by worm and crows with beaks strong as iron.

12. Dogs, mosquitoes, wolves and tigers of terrible and hideous faces too devour them. They are roasted like fish over glowing heaps of coal.

13-14. Due to their sinful actions men are pierced through with sharp spears. They are put in oil extracting machines called Cakra and crushed like gingelly seeds and beaten into pulp. They are fried in iron cauldrons red hot in the blazing sunlight.

15. They are fried in boiling oil in cauldrons again and again. Their tongues, chests and feet are struck in many ways.

16. Here the tortures to the body are very severe. Men thus go from one hell to another and are tortured in all the hells.

17. O vyāsa, terrible tortures are inflicted in diverse ways in all the hells by Yama's emissaries. They are grievous and painful to every part of the body.

18-19. Their mouths are filled with the burning coals and again with acid red hot, copper hot clarified butter and oil and they are beaten afterwards.

20. They are filled with faeces and worms and are forced to embrace the red hot fierce iron-silk cotton tree.

21-22. They are then beaten on the back with heated hammer. Their heads and their limbs are crushed with too blunt tooth-edged strong scissors. They are thus tortured by their own actions. Their flesh is eaten and their blood is drunk by them.

23. Those who fed and nurtured only themselves and never made any gift of food or drink are crushed with iron rods like sugarcane.

24. In the terrible hell Asitālavana they are cut into pieces. Their limbs are pierced through with needles. They are staked on to heated spearheads.

25. Tossed about many times their bodies do not perish but are severely pained. They become used to bear the pleasure or pain.

26. Flesh is torn off their bodies and they are pounded with iron clubs of tooth-edged shapes by terribly mighty emissaries of Yama.

27. In the hell Nirucchvāsa they are forced to stand without breathing, for a long time. In the hell Ucchvāsa they are hit and thrashed in a house of sand.

28. In the hell Raurava they are made to cry and inflicted pain by various tortures. Due to the tortures in the hell, Mahāraurava, even great men cry.

29. They are beaten on the faces, feet anus, skull,

eyes and forehead with blocks of iron and sharp-edged redhot iron spikes.

30. They are again and again rolled on hot sand. Cast into boiling marsh of creatures they make harsh shrieking sounds.

31. O sage, in the hell kumbhīpāka sinners of ruthless misdeeds are fried in unbearable boiling oil.

32. The sinners are felled and dragged along various torturing places again and again in the hell named Lālābhakṣa.

33. Sinners devoid of merit are beaten by Yama's servants. They are hurled into the torturous hell Sūcīmukha.

34. They are put into iron pots. They breathe hard and slow. They are scorched by great fire, as if by their own sins.

35. They are tied tightly with ropes and are rolled on rocks and harassed. They are cast into deep gloomy wells. They are subjected to bee-bites.

36. When their bodies are cut, bitten and gnawed by worms in a hundred places, they are hurled into wells of pungent acid.

37. In the blazing hell the distressed sinners, shriek and run about here and there scorched by its flames.

38-39. People are clubbed and tied together with mouths resting on shoulders and hands brought through the hollow and tied with nooses and ropes to the back. Such bundles of bodies are seen in the Mahājvāla undergoing tortures.

40. They are tied with ropes, smeared with mud and scorched in husk and cowdung fire but do not perish.

41. Dragged and rolled through rough and coarse rocks, beaten and burnt like straw, the sinners of ruthless couduct, are tortured.

42-43. The worms eat through their bodies with their sharp mouths and teeth. With their bodies gradually hurled over swarms of worms, heaps of putrid flesh and bones they stay there distressed, dejected and crushed between two mountains

44. They are kept with face down and legs up and

scorched in fire. Their bodies are smeared with hot adamantine solution.

45. Red hot iron clubs are thrust into their mouths. They are helplessly forced to gnaw at it. They are then beaten with iron threshing rods.

46. O Vyāsa, thus the sinners of misdeeds are cooked and scorched in hells. I shall now describe their various modes of undergoing the tortures of hell.

CHAPTER TEN

(*The mode of sufferings in the Hell*)

Sanatkumāra said:—

1. He who follows false scriptures goes to the hell Dvijihva. He is tortured by the tongue-like ploughshares extending to one and a half kilometres.

2. The mouth of the man who had been cruel to his parents and had reproached them is filled with faeces and worms and he is beaten.

3-5. Men who defile the temple of Śiva, the park surrounding it and the wells, tanks and lakes therein, in various ways such as playing there, applying oil and unguents over the body, drinking bouts, taking food, indulgence in sexual intercourse, game of dice etc. are tortured by being crushed in the sugercane-crushing machine and other mechanical contrivances. They are scorched in hellish fire till the final day of dissolution.

6. Sinners who indulge in illicit union with other's wives are forced to embrace red-hot iron images of those women with whom they had illicit relation and struck in various ways.

7. Images of those men are made of red hot iron and the erring women are forced to embrace those images. They cry and shriek.

8-10. Those who listen to the censure of good people are punished thus : ears filled with red hot pins of

iron, copper, tin, lead or brass, or with boiling milk or oil or adamantine liquid again and again. The tortures in the hells are inflicted by filling the ears with these and other parts one after the other. The procedure here too is the same as in the case of ears.

11 Similar tortures are inflicted on all the organs of the body with which the acts of sin had been committed.

12. The hands of those sinners who touch other's wives are filled with red hot fillings.

13. Their bodies are smeared with corrosive substances such as acid etc. Tortures are acute and grievous in all the hells.

14. The faces of men who show wry faces with knit eye-brows to their parents are scratched from end to end with sharp pikes.

15. The organs wherewith men defile or harass women are respectively tortured.

16 If they had looked at other women with greedy gaping eyes, red hot needles are stuck in their eyes.

17. O excellent sage, it is true, true. There is no doubt. Tortures of Yama by acids etc. take place here itself in the hells.

18. If people take food without first offering it to the gods, firegod, preceptors and brahmins, their tongues and mouths are pierced through and filled with hundreds of red-hot nails of iron.

19-20. If men, out of greed, pluck and sniff at flowers of the temple parks, or wear them on their heads,[232] their heads are covered with iron spikes and their noses are filled with plenty of acid and other things.

21-23. Red-hot three-pointed iron rods are thrust and pushed through the chest, neck, tongue, tooth-joints, palate. lips, nostrils and all the limb-joints of those persons who slander and censure the noble-preacher of virtue, devotees of the gods, fire-god and preceptor as well as the eternal scriptural texts.

232. Adorning the locks of hair is the common characteristic of the people of Dakṣiṇāpatha across the Narmadā river. This practice never prevailed among North Indian people.

24. The crevices of the body are filled with corrosive acid. Severe tortures are inflicted all over the body.

25-26. Those who take other's wealth or kick or even touch a brahmin with their legs go from hell to hell serially. Those who touch illegally or stamp with the foot the materials for Śiva's worship, cow, or a Manuscript in which words of wisdom are written, are tortured by filling—(as mentioned before).

27. In all hells various tortures of grievous nature are inflicted on hands and feet.

28-30. If sinners evacuate their bowels or pass urine near Śiva's temple or in the premises of the lord's parks their penis along with the scrotum is pounded into powder by iron-threshing rods. Red hot needles are stuffed into his anus and penis. Acute corrosive acid or molten metals are poured into them.

31-32. As a result of the previous tortures their minds and all sense-organs are put to great misery. Those who, despite being rich do not make monetary gifts due to greed, and those who dishonour guests visiting their houses at the proper time, commit sins and fall into dirty hell.

33-34. Those who take food before offering oblations to dogs and crows are tortured by beating two nails into their open mouths. They are further harassed through worms, fierce living beings and by means of crows with iron beaks. Various other sorts of tortures too are in store for them.

35-40. He who is dark and he who is multi-coloured—these two are the obstacles to the path of Yama. To these two dogs[233] I am offering this oblation. Let them take this oblation. Let the pious crows in the direction of Varuṇa (west), of Vāyu (north-west), of Yama (south) and of Nairrti (south-west), accept this oblation of mine". Those who offer this Bali with Śiva's mantras, after worshipping Śiva with devotion and performing Homa duly, do not face Yama. They go straight to heaven. Hence this oblation shall be offered daily. A square mystic diagram is made and sweet

233. The text mentions the two dogs and crows to whom the offerings shall be made in favour of the departed spirit. It mentions the cow that takes the spirits across Vaitaraṇī.

scents are offered. The oblation to Dhanvantari is made in the Īśāna corner (north-east); that to Indra in the east; that to Yama in the south; that to Śiva with Dakṣa and Umā in the west; that to the Pitṛs in the south; that to Aryaman in the east and to Dhātṛ and Vidhātṛ at the entrance.

41-44. The offerings to dogs and lords of dogs and to the crows are made on the ground. A householder is depended upon by the gods, Pitṛs, ghosts, all sorts of living beings, Guhyakas, birds, worms and insects. The four nipples of the cow are respectively Svāhākāra, Svadhākāra, Vaṣaṭkāra and Hantakāra.[234] The Svāhākāra nipple is sucked by gods; the Svadhākāra by the manes, the Vaṣaṭkāra by the other gods as well as lords of the Bhūtas and the Hantakāra nipple is drunk by human beings.

45-46. He who serves the cow thus with faith and reverence deserves to maintain the sacrificial fires. He who forsakes it is drowned in the hell Tāmisra. Hence after offering Bali to these at the door, the householder shall meditate for a short while.

47. One shall feed the hungry guest staying in the same village with auspicious food, in accordance with his ability and with the same dishes as he partakes of himself.

48. If a guest turns back from a house disappointed he takes away all the merits of the householder and leaves his own sins behind.

49. A man eating delicious food by himself stays in the hell for a long time fettered in the body and pierced in the tongue with force.

50-51. Bits of his own flesh, of the size of a small gingelly seed, are cut off from his body and are given to him for eating. Blood is similarly taken and given for drinking. He is then beaten with whips. Thus he is tormented with hunger and thirst.

52. These and similar things constitute the terrible

234. The gifts offered to the principal gods, manes, subsidiary gods, and human beings with the utterance of words स्वाहा, स्वधा, वषट् and हन्त are likened to the milk-drops from the four teats of the cow.

tortures inflicted on sinners. What comes off in the end may be listened to in brief.

53. There may be a person who has done more sin than good or a person who has done more good than evil. Now listen to the result of their actions.

54. The fruit of good actions is immaterial because it is the sin that is prominent. His pleasure is insignificant since he has to undergo manifold suffering due to his bad deeds.

55. He is put to misery and distress. As sumptuous food is not pleasing to a person if that is not repeated every day so his small joys are of no avail in the face of various sufferings he has to undergo.[235]

56. On the other hand a man of more good actions is not distressed by a few sufferings due to small sins just as a rich householder is not distressed by hunger when he fasts for a day.

57. There are great sins in the world which shatter a man into hundreds of pieces like a mountain struck down by thunderbolt.

CHAPTER ELEVEN

(*The glory of the gift of food*)

Vyāsa said:—

1. Those who commit sins go along the path to Yama with great misery. O holy lord, now narrate the righteous deeds which render pleasure in the path of Yama.

Sanatkumāra said:—

2. Auspicious or inauspicious, one has of necessity to reap the fruit of actions committed by him without thinking. I shall now mention those sacred rites that yield happiness.

235. The text of the second half of the verse is defective. We have adopted the reading अभावादप्रतोऽन्नस्य for अभावादप्रतोऽन्यस्य to suit the context.

3. Men who perform auspicious rites here, whose minds are gentle and who are merciful pass through the terrible path of Yama happily.

4. He who makes gifts of sandals of leather or wood to leading brahmins goes happily to the abode of Yama on a great horse.

5. By making gifts of umbrella they go holding an umbrella. By making gifts of palanquin he goes by means of a chariot.

6. By making gifts of beds and seats he goes with ample rest. Those who make shady parks or those who plant trees on the wayside go without weariness even in the hottest region.

7. Men making flower gardens go by the aerial chariot Puṣpaka. Makers of temples feel at home on the way.

8. The founders of hermitages of ascetics and Rest houses for the orphans feel as if they play in the house.

9. Worshippers of the gods, fire-god brahmins and their parents go along that path as they please. They are honoured on the way.

10. Those who gift lamps, go brightly illuminating all the ten quarters. By giving dwellings and asylums they go without ailments on the way.

11. Those who habitually serve their preceptors go without difficulty. They get ample rest on the way. Those who gift musical instruments to brahmins go happily feeling at home on the way.

12. Givers of cows go along the path flourishing with all their desires. They get those food-stuffs and drinks which they give away here, on that path also.

13. By giving water for washing the feet one goes along the path full of water. He who gifts oils for massaging the feet goes on horseback along that way.

14. O Vyāsa, Yama never comes near the man who always makes gifts of water for washing the feet, oil for massaging, lamps, foodstuffs and dwellings.

15. By making gifts of gold and gems he crosses all impassable hurdles. By gifting silver and oxen he goes to Yamaloka happily.

16. By these and similar charitable gifts people go happily to Yama's abode. They attain different pleasures in the heaven.

17. Of all charitale gifts the gift of food is the greatest. It is pleasing. It gives pleasure immediately. It enhances strength and intellect.

18. O excellent sage, there is no other charitable gift on a par with the gift of food. All living beings originate from food. In its absence they die.

19. Food gives blood, flesh, fat and semen and out of semen living beings are born. Hence the universe is identical with food.

20. Hungry men are not delighted even if they possess these things viz—gold, gems, horses, elephants, women, garlands, sandal paste and the like.

21. All persons, the child in the womb, the new born babe, the child, the middle aged man, the old man, the gods, the dānavas or Rākṣasas desire food.

22. Hunger is the acutest of all ailments. There is no doubt that it perishes on the application of the medicinal ointment viz food.

23. There is no misery equal to hunger ; no sickness equal to hunger ; no happiness on a par with being free from sickness and no enemy equal to anger.

24. All embodied beings die when scorched by the fire of hunger. That is why it is glorified that there is great merit in the charitable gift of food.

25. The giver of food is the giver of life. The giver of life is the giver of all. Hence one attains the benefit of gifting everything by means of the charitable gift of food.

26. If a man performs holy and sacred rites after being nourished with the food gifted by someone, the merit of the sacred rites is shared half and half by the two—namely by the giver of food and the performer of the rites. There is no doubt in this.

27. The giver of charitable gift of food obtains here and hereafter whatever means of pleasure there are in the three worlds such as gems, women and vehicles.

28. This body is the greatest of the means of achieve-

ment of virtue, wealth, love and salvation. Hence one should preserve one's body with food and drink.

29. They praise only food. Everything is founded on food. There has never been a charitable gift like that of food, nor will there ever be any.

30. O sage, the entire universe is sustained by food. It is food that infuses virility in the people. The vital airs are founded on food.

31. Even by putting one's family to inconvenience and trouble one should give food to a mendicant brahmin of noble soul, if one wishes for one's prosperity.

32. He who gives food to a suppliant brahmin in distress actually makes an excellent deposit facilitating his benefit in the other world.

33. A householder, desirous of prosperity shall worship a brahmin who has approached him at the proper time for his livelihood, or who is travel-weary and comes to his house as a guest.

34-35. O Vyāsa, a giver of food, of good conduct and free from malice, is honoured. A gift of food never goes in-vain be it to a dog or a person who cooks dogs. If a person eschews anger that surges up he derives happiness here and hereafter. He should not encourage it even if it is natural. One shall try to eschew it somehow.

36. He who gives food to a weary, unknown traveller, without feeling distressed for the same will derive prosperity.

37. The meritorious benefit of the man, O great sage, who delights Pitṛs, gods, brahmins and guests with food-stuffs, in really immense.

38. Gift of food and drink whether to a Śūdra or to a brahmin is equally excellent. One should not ask the spiritual lineage,[236] branch of the Vedas[237] or the country of the recipient.

39. He who gives food when begged by a brahmin, goes to the highest heaven and remains there till the final

236. Gotra is a family name supposed to be sprung from and named after celebrated teachers as Vasiṣṭha, Gautama, Kaśyapa, Bharadvāja, etc.

237. Caraṇa signifies a particular branch of the Vedas to which a family belonged.

dissolution when all living beings are destroyed.

40. The garden of a food-giver acquires the fruits of his cherished desire as the brahmins do in the highest heaven.

41. O sage, O great sage, listen to the divine regions which are created in the heaven by the gifts of food, for the givar of food.

42. The abodes of those noble souls in the heaven shine in various shapes and are equipped with every desirable object.

43. The trees bear the fruits of all desires. The golden lakes in the mansions, the auspicious wells and tanks are all excellent.

44. The auspicious drinks of various varieties are proclaimed. There are huge mountains of food-stuffs, garments and ornaments.

45. Milk flows in rivers there. There are huge mountains of ghee. The palaces are white in colour. Beds are brilliant like gold.

46. The giver of food goes to these regions. One should be a giver of food if one wishes for one's own good in this or in the other world.

47. These regions of the meritorious givers of food are very brilliant. Hence food shall be given as gift by the people.

48. Food is Brahmā himself. Food is Viṣṇu himself. Food is Śiva. There has never been nor will there ever be a gift on a par with that of food.

49. Even after committing a great sin if a man gives food to the needy he becomes rid of all sins. He goes to heaven.

50. The eight gifts are honoured most in the land of the dead viz food, drink, horse, cow, garments, bed, umbrella and seat.

51. If a man wishes to go to the city of Yama in the aerial chariot, he shall necessarily make these special gifts.

52. This sacred narrative gives instances of the virtue of gifts of foodstuffs; whoever reads this or teaches this to others flourishes indeed.

53. O great sage, if a person listens to this or narrates this at the performance of Śrāddha to brahmins, it results in a never-ending gift of food to the Pitṛs.

CHAPTER TWELVE

(*The glory of penance*)

Sanatkumāra said:—

1. The gift of drink is the greatest and the most excellent of all gifts. Water the enlivener is the most satisfying to all living beings.

2. Hence one should make gifts of drinking watersheds lovingly and unrestrictedly. Making of water bases, tanks etc. is the cause of great bliss.

3. It is truthful, really truthful. There is no doubt in this, here and hereafter. Men should cause tanks, wells and lakes to be dug therefore.

4. A well that abounds in water removes half of the sin of the man who causes it to be dug.

5. If cows drink and good men and brahmins make use of the water in a water-base dug by a man, the whole family is redeemed.

6. If there is plenty of water in the water-base dug by a man, during summer, he never suffers distress or mishaps at any time.

7. I shall mention the benefits of lakes dug by men. He who has a lake to his credit is honoured in all the three worlds.

8. Or the digging of lakes is conducive to the advent of fame and attainment of friendship in the abode of the sun but without distressing heat.

9. He who digs a lake attains an endless merit. The wise say that it is the fruit of virtue, wealth and love.

10. The lake is the greatest resort of the four classes of living beings. The construction of the lake etc. indicates excellent glory.

11. The gods, human beings, Gandharvas, Pitṛs, serpents, Rākṣasas and the immobile beings depend upon water bases.

12. Brahmā says that the benefit of the sacred rite Agnihotra is derived by a man in the lake dug by whom there is plenty of water in the rainy season.

13. There is no doubt at all in this that the benefit of gifting away a thousand cows is derived by a man, in the lake dug by whom there is plenty of water in the Autumn.

14. If there is plenty of water in the lake dug during the seasons of early winter and late winter, he derives the benefit of that sacrifice in which plenty of gold is given as a sacrificial gift.

15. If there is plenty of water in the lake dug during the seasons of Spring and Summer, the wise say that he derives the benefit of the holy rites of Atirātra+ and Aśvamedha* sacrifices.

16. O sage Vyāsa, the merit accruing from the digging of water bases, excellent and pleasing to all living beings, has been narrated to you. Now listen to the merits of planting trees.

17. If a man plants trees in the forests, he enables his ancestors and the successors of his family, to gain redemption. Hence one should plant trees.

18. There is no doubt that these trees become his sons. When he goes to the other world he attains the undying regions.

19. Trees honour and worship the gods through flowers, the Pitṛs through fruits, and the guests through shade.

20. The Kinnaras, the serpents, the Rākṣasas, the gods, the Gandharvas, the human beings and the sages depend upon trees.

21. While in bloom or when they bear fruits, the trees delight human beings. They are as sons by way of virtue in this world and hereafter.

22. These people never fail to attain heaven—*viz.* the digger of lakes, the planter of trees, the brahmin who performs sacrifices and those who speak truth.

+ It is a part of the Jyotiṣṭoma sacrifice.

* See P. 1506 note.

23. Truth alone is the great Brahman, the greatest penance, the greatest sacrifice and the greatest learning.

24. When others sleep, truth is wakeful. Truth is the greatest base, it is truth alone by which the earth is sustained, everything is founded in truth.

25. Penance, sacrifice, merit, the worship of the gods, sages and the Pitṛs, the waters, the Vidyās—all these things are established in truth.

26. Truth is sacrifice, penance, charitable gift, mantras, goddess Sarasvatī, celibacy and Oṁkāra. These are really truth.

27. It is truth whereby the wind blows, the sun blazes, the fire burns and the heaven is upheld.

28. By upholding truth the people can attain the benefits of keeping up the traditions of all the Vedas and taking the ceremonial ablutions in all holy centres.

29. When weighed against truth in a balance, a thousand horse-sacrifices and a hundred thousand other sacrifices do not equal it. Truth alone excels.

30. The gods, the Pitṛs, the human beings, the serpents, the Rākṣasas and the worlds including the mobile and immobile beings are delighted by Truth.

31. They say that Truth is the greatest virtue, the greatest region, the greatest Brahman; hence one shall tell the Truth always.

32. After performing very difficult penance, it is by depending solely on Truth, by maintaining truthful virtue that the sages have attained Siddhis and reached heaven.

33. The sages have attained heaven travelling in aerial chariots along with the celestial damsels. Truth shall be ever spoken, for there is nothing greater than Truth.

34. In the deep, extensive and pure eddy, the holy centre of Truth, one shall mentally take one's ceremonial ablution. That is said to be the highest bliss.

35. Men who never utter a lie whether for their own sake, or for other's sake, or even for their own son's sake, do go to heaven.

36. The Vedas, the sacrifices and the Mantras exist in

brahmins for ever. They are never visible to the untruthful. Hence one shall always speak truth.

Vyāsa said:—

37. O ascetic, please explain again with special emphasis on the fruit of penance for the brahmins as well as other castes.

Sanatkumāra said:—

38. I shall explain the section on penance which is the means of achieving all the objects of desire, very difficult to be performed even by brahmins. Please listen even as I explain.

39. Penance is the greatest rite. Fruits are achieved by penance. Those who are engaged in penance incessantly rejoice along with the gods.

40. Heaven, fame and love are achieved through penance. Penance is the means of achievement for all objects.

41. One achieves great things through penance, One attains salvation, knowledge, perfect wisdom, good fortune and beauty by penance.

42. Man obtains different things through penance; he gets everything, whatever he wishes in his mind through penance.

43. Those who have never performed penance do not attain Brahmaloka; lord Śiva is not accessible to those who have never performed penance.

44. After deciding on a particular thing, if a man performs penance he attains it here as well as hereafter.

45. The wine-addict, the defiler of other women, the brahmin-slayer, the defiler of teacher's bed overcome all sins through penance and get rid of them.

46-47. Śiva, the lord of all, the eternal Viṣṇu, Brahmā, fire god, Indra and others are endowed with penance. The eighty-eight thousand sages of sublimated semen rejoice in heaven through penance, along with the gods.

48. Kingdoms are achieved through penance. Indra,

the lord of gods and the slayer of Vṛtra, protects everything day by day through penance.

49. Due to penance, the lords Sun and the Moon are engaged in the welfare of the worlds. The stars and the planets too shine by virtue of their penance.

50. There is no happiness in the world that can be gained without penance. The knowers of the Vedas understand that all happiness is attained through penance alone.

51. Knowledge, perfect wisdom, health, beauty, good fortune and perpetual happiness are the offshoots of penance.

52. It is by penance that Brahmā creates the universe; Viṣṇu protects it without any strain; Śiva annihilates and Śeṣa upholds the entire earth.

53. O great sage, the Kṣatriya king Viśvāmitra,[238] the son of Gādhi, became a brahmin through penance. This is well known in the three worlds.

54. O intelligent one, thus the excellent glory of penance has been mentioned to you. Now listen to the glory of the study of the Vedas which is far more excellent than penance itself.

CHAPTER THIRTEEN

(*The glory of the Purāṇas*)

Sanatkumāra said :—

1. O sage, the fruit is the same whether one performs penance in a forest restricting his diet to roots and fruits there or studies a single Vedic verse.

238. The sage Viśvāmitra was the son of Gathin or Gādhi of the Kuśika race descended from Kuśika. He is called Gādhi-ja and Gādhinandana. He was born a kṣatriya but by intense austerities raised himself to the Brāhmaṇa caste and became one of the seven great sages.

2. By teaching the Veda, an excellent brahmin attains twice the merit that he attains by studying it.

3. The universe will go without light if the moon and the sun were not present. The same will happen if the Purāṇas too, O sage, were not.

4. A Purāṇist enlightens the people through Śāstras, the people who are in distress in the hell due to ignorance. Hence he shall be worshipped.

5. Among all the deserving men the knower of Purāṇa is the most excellent. He is considered worthy because he saves people from fall

6. Never shall a Purāṇist be considered an ordinary man. A preceptor proficient in Purāṇa is omniscient. He is Brahmā, Viṣṇu and Śiva.

7. For the welfare here and hereafter, wealth food-grain, gold, different clothes etc. shall be given to a Purāṇist as gift.

8. The good man who out of pleasure gives auspicious things to a Purāṇist who is a deserving person, attains the greatest salvation.

9. Listen to the merit that a person derives from lands, cows, chariots, elephants and good horses to a deserving person.

10. That man derives the fruit of horse-sacrifice, and realises all his cherished desires without wastage, both here and hereafter.

11. He who gives him a good fertile and well ploughed land facilitates the redemption of the members of his family upto ten generations before him and after him.

12. After enjoying all the pleasures here, he becomes endowed with a divine body on death and goes to Śivaloka, by a divine aerial chariot.

13. The gods are not satisfied so much with sacrifices, Prokṣaṇakas (immolations of animals at the sacrifices), oblations and floral worships as with the recitation of books.

14. Listen to the meritorious benefits of that man who

makes arrangement for the Sacred Text book in the temple of Śiva, Viṣṇu, the Sun or any one else.

15. The man derives the benefit of Rājasūyas[239] and Aśvamedhas. Piercing through the sun's sphere he goes to to the Brahmaloka

16. After remaining there for hundreds of Kalpas he becomes a king on the earth. He enjoys the pleasures without pinpricks. No hesitation need be entertained in this regard.

17. He who performs Japas in front of the deity obtains that benefit which is mentioned as the fruit of a thousand horse-sacrifices.

18. Nothing else is delightful to Śiva and the heaven-dwellers more than the recitation of Itihāsas and Purāṇas in the auspicious temples of Śiva.

19. Hence arrangements shall be assiduously made for the reciting of the book. Listening to it with devotion and love yields the fruit of all cherished desires.

20. Man becomes free from sins on listening to Śivapurāṇa. After enjoying immense pleasures he attains the world of Śiva.

21. Merely by listening to the story of Śiva one derives the merit similar to that resulting from Rājasūya and a hundred Agniṣṭoma rites.

22. O sage, by listening to the story of Śiva one derives the benefit and merit derived from ablution in the sacred rivers and from gifting away a crore of cows.

23. Those who constantly listen to Śiva's story that sanctifies the worlds are not mere human beings, they are Rudras. There is no doubt in this.

24. Sages consider the dust in the lotus-feet of those

239. Rājasūya is a great sacrifice celebrated in the Śrautasūtras. It was performed at the coronation of a king.

The sacrifice of a horse (अश्वमेध) was performed by Kings. It was an exercise for attaining sovereignty of the world. The horse was let loose to wander at will for a year. The king or his representative followed the horse with an army. When the horse entered a foreign country, the ruler of that country was bound either to fight or submit.

who listen to the holy glory of Śiva and those who constantly glorify it, to be as holy as the holy centres.

25. Let those embodied beings who desire to attain salvation listen always the Purāṇic story of Śiva with devotion.

26. If any one is unable to listen to the Purānic story let him listen at least for a Muhūrta every day with pure mind.

27. O sage, if any man, is unable to listen to the story of Śiva every day let him listen to it in the course of holy months, days etc.

28. O great sage, he who regularly listens to Śiva's story crosses the ocean of worldly existence after burning away the great forest of Karman.

29. No mishap befalls those men who listen to Śiva's story even for a Muhūrta, or half that time or even for a moment with devotion.

30. O sage, certainly the fruit derived from listening to Śivapurāṇa is the same as that derived from making all charitable gifts or from performing all sacrifices.

31. O Vyāsa, especially in the age of Kali there is no greater virtue aimed at salvation and meditation than listening to the Purāṇas.

32. There is no doubt that the listening to Śiva-Purāṇa and the holy recital of his names yield fruits readily like the Kalpa tree to human beings.

33. Śiva has created the nectarine juice in the form of Purāṇa for the benefit of men of poor intellect in the Kali age who have eschewed virtue and good conduct.

34. Only one person becomes free from old age and death by drinking the nectar Amṛta. But by drinking the nectarine story of Śiva the entire family becomes free from death and old age.

35. O dear, one instantaneously attains by listening to the Purāṇas that salvation which meritorious ascetics and performers of sacrifices derive.

36. As long as perfect knowledge is not attained, Yogaśāstras shall be learnt assiduously and the Purāṇic text be listened to.

37. By listening to the Purāṇas, sin is reduced and

eliminated; virtue is enhanced; and the wise man does not re-enter worldly life.

38. Hence indeed, the Purāṇas shall be assiduously listened to for the achievement of virtue, wealth, love and salvation.

39. Man attains, thanks to listening to the Purāṇas, that benefit which is attained by sacrifices, charitable gifts, penances and pilgrimages.

40. If there be no purāṇa showing the path of Dharma, there will be no person observing Vrata or interested in the life hereafter.

41. He who listens to at least one among the thirty six Purāṇas[240] or reads it with devotion is liberated. There is no doubt in this.

42. No other path so pleasing is there. The path of the Purāṇas is the most excellent. Nothing in the world shines without the Śāstra as the worlds of living beings without the sun.

CHAPTER FOURTEEN

(General charitable gifts)

Sanatkumāra said:—

1. Ten charitable gifts are called great gifts and are praiseworthy. They shall be given to deserving persons every day. They enable the soul to cross the ocean of worldly existence.

2. The charitable gifts of gold, cow and land, O excellent brahmin, are very holy. Those who make them redeem themselves.

3. There are gifts of gold, cows and land, by making these excellent gifts one is liberated from sins.

4. Tulādānas are highly praised like the gifts of cows.

240. The printed Sanskrit text is defective. Substitute षड् त्रिंशति for षड्विंशति, for the number of the Purāṇas and Upapurāṇas together is thirtysix and not twentysix.

Gifts of lands and of speech are of equal potency and deserve praise. But gifts of speech shall be greater.

5. These things shall be given everyday to those who beg for them—viz. oxen, cows, umbrella, cloth, pairs of shoes, drink and food.

6. An object which is given to brahmins, suppliants and distressed people after performing the Saṁkalpa rites enables the donee to become greatly intelligent.

7. There are ten great gifts—viz. gold, gingelly seeds, elephants, virgins, servant-maid, house, chariot, jewels, the tawny coloured cow and ordinary cows.

8. After taking all these a brahmin of great wisdom enables the donee to cross the ocean of worldly existence as well as himself.

9. If men make gifts of gold with pious mind, the gods bestow the same on him. Thus I have heard.

10. Gold is fire. Indeed fire represents all gods. Hence by making the gift of gold one makes the gift of all gods.

11. Gift of lands is very excellent and it yields the fruits of-all desires. The gift of gold is also excellent and it was made by king Pṛthu formerly.

12. If plots of lands are given along with gold it is praiseworthy. They become liberated from all sins and attain the greatest goal.

13. O sage, I shall mention another gift which is the most excellent and whereby people do not see the forest of Yama, the cause of many miseries.

14. One shall make the charitable gift of forest with due observance of rules and pious mind. The wealth shall be earned by justiciable means. The donee shall be devoid of stinginess associated with affluence.

15-19. With a Prastha measure of gingelly seeds an image of a cow endowed with all qualities shall be made. The calf shall be made of gold. It shall be divine in shape and it shall possess all characteristics. The mystic diagram of the eight-petalled lotus shall be made with auspicious vermillion and raw rice grains. The devotee shall worship Rudra and all other gods there with great devotion. After the worship the cow and the calf shall be given to a brahmin along with

gems and gold according to ability and bedecked too in all ornaments. The devotee shall take food only in the night. He shall then make elaborate gifts of lamps. This shall be done on the full moon day in the month of Kārttika strenuously. He who does thus according to his ability but strictly observing the rules does not see the terrible hell or the path of Yama.

20. O Vyāsa, even after committing sins, the man enjoys in the heaven along with his kinsmen and friends as long as fourteen Indras rule over it

21. The gift of the cow duly performed is the most excellent. O Vyāsa, no other gift is glorified so much as this.

22-23. If any one makes the gift of a tawny cow along with its calf adorning the horns with gold, the hoofs with silver and endowed with other characteristics and also gives a bell metal vessel, that cow returns to him in the form of the wish-yielding celestial cow. O Vyāsa, the donee is thus blessed both here and hereafer.

24. One shall make gifts of such things to a man of good qualities, such thing as he likes most in the world, as are very dear to him in the house and as are wished for by him to be his permanent possessions.

25. Gift of anything equal in weight to the giver is the most excellent of all gifts. If he wishes for his prosperity he shall ascend the weighing balance.

26. The weighing balance is highly meritorious. It eliminates all sins. On making the gift of it one gets rid of sins arising from slaughter and captivity.

27. Even after committing sins if a man makes the gift of weighing balance he becomes free from all sins and goes to heaven.

28-30. (The following shall be recited before making the gift). "May the presiding deity of the weighing balance remove the sin committed by me physically, mentally or verbally during the day, night, the twilights, midday, the close of the night or in any of the three times. May the presiding deity of the balance, lord Śiva, enemy of the cupid, remove all the sins done by me, whether as a boy or a

youth, or an old man wakefully and consciously. Wealth has been consigned by me to a deserving person. It has been deposited in the balance according to my weight. May merit accrue to me along with this."

31. The presiding deity shall be made after reciting the above formula It shall not be given to a single person. There is no benefit in it. It shall be distributed among many brahmins.

32. O Vyāsa, he who makes this excellent gift of the presiding deity of the balance destroys his sins and attains heaven He stays there as long as the fourteen Indras rule over it.

CHAPTER FIFTEEN

(Description of the Nether worlds)

Vyāsa said:—

1. For the benefit of human beings tell me that which when given as gift makes it possible to derive the benefit of all gifts.

Sanatkumāra said:—

2. Listen. I shall mention that gift on giving which, at the proper time, men obtain the benefit of all the gifts

3. This is the most excellent of all gifts. The whole universe shall be given as gift by those who desire salvation for crossing the ocean of worldly existence.

4. A man becomes the lord of the seven worlds, with a fraction of the benefit that he obtains when the whole universe is given as a gift.

5. The man who gifts away the universe sports in the abode of the gods along with his kinsmen as long as the moon and the sun are in the sky or the earth is steady or every one in the abode of the heaven-dwellers is favourable. Afterwards, for rejoicing, he attains the region of Viṣṇu which is difficult of access even to the gods.

Vyāsa said:—

6. O holy lord, please explain the universe, its extent, its main soul, its support and its structure so that I can have a full idea.

Sanatkumāra said:—

7. O sage, listen. I shall explain how high and how extensive is the universe. On hearing it succinctly one gets rid of sins.

8. That which is the unmanifest ultimate cause becomes manifest as Śiva, free from ailment. When that becomes dichotomised, Brahmā is born of that in due course.

9. Brahmā creates the universe consisting of the fourteen[241] worlds. O dear, I shall succinctly explain that in proper order. Listen to it assiduously.

10. The nether worlds are seven only. The upper worlds are also seven. The height of the universe is twice as such and it stands in the middle of water.

11. Its support is the serpent Śeṣa. He is glorified as Viṣṇu. At the instance of Brahmā he supports all this.

12. Even the gods and the Asuras are incompetent to describe the attributes of Śeṣa who is worshipped by the gods, sages and the Gaṇas and who is called as Ananta by the Siddhas.

13. He has a thousand hoods. By means of the thousand jewels on his hoods, he illuminates all the quarters. He has the brilliant ornament Svastika.

14. He has only a single ear-ring. He has a crown and wears garlands. His eyes are rolling due to inebriation. He shines like a white fiery mountain.

15. He is like a Kailāsa mountain which shines white due to the flow of the Gaṅgā. But he wears a blue cloth and is inebriated.

16-17. He is worshipped by the gold-complexioned

241. The universe is comprised of fourteen worlds, seven rising above the earth and seven lying below. The seven upper regions are भू:, भुव: स्व:, जन:, तप:, सत्यम् and मह: and the seven lower are अतल, वितल, सुतल, रसातल, तल, तलातल and पाताल

Nāgavirgins in this aspect—viz. the tips of his hands are in contact with the ploughshare. He is bearing an excellent threshing rod. He is Rudra in the form of Saṅkarṣaṇa. He is brilliant with the flame of the poisonous fire. At the end of the Kalpa, flames of fire come out of his mouths. After consuming the three worlds they subside.

18. Holding the sphere of the earth on his back, Śeṣa, the lord of Bhūtas stands at the root of Pātāla. He is worshipped for his endless attributes.

19. The power of his virility cannot be adequately described even by the ambitious gods nor can his form be known.

20. Who will adequately express his prowess ? The series of his hoods, pink with the jewels go round the entire earth like a garland of flowers.

21. With his eyes rolling due to inebriation when Śesa stretches himself, the earth quakes along with all its mountains, oceans and forests.

22-23. O excellent sage, each of the nether worlds extends to ten thousand Yojanas. The seven nether worlds are Atala, Vitala, Sutala, Rasātala, Tala, Talātala and the Pātāla. The seven worlds are beneath the earth. So say the learned people.

24. The height of each of these is twice its extent. The surfaces of all are grounds of gems. The palaces are full of gems and their terraces are made of gold.

25. Dānavas, Daiteyas, Serpents, and Rākṣasas of the Daitya origin reside there.

26. Nārada who came to heaven from the nether region announced in the middle of the celestial assembly that the nether worlds are more beautiful than heaven.

27. There, in all sorts of ornaments, lustrous jewels are present. They are white and delightful. What is there equal to it ?

28. The nether region is here and there brightened up by the daughters of Daityas and Dānavas. Even to the liberated soul, the nether region is pleasing. Which liberated soul does not like it ?

29. There during the daytime there are no sun's

rays, nor the moon's rays during the night. There is neither chillness nor bright sunlight. There is only the lustre of the jewels.

30. O excellent sage, all sorts of foodstuffs and drinks are consumed there by extremely joyous persons. The time that passes by is not known there at all.

31. The cooings of the male cuckoo are there. Lotuses are there. There are lotus-ponds. There are rivers and lakes. Each of them is more excellent than the other.

32. There the ornaments are very brilliant. The unguents are sweet-smelling. O brahmin, the sound of Vīṇās, flutes and Mṛdaṅgas can be heard there. There are songs everywhere.

33. There the Daityas and serpents rejoice and enjoy pleasures. It is by performing penances that Dānavas and Siddha beings attain the same.

CHAPTER SIXTEEN

(*Uplift from the hell*)

Sanatkumāra said:—

1. O excellent sage, above the nether regions. are the hells where the sinners are scorched. Listen to their description from me.

2. They are—Raurava, Śūkara, Rādha, Tāla, Vivasvat, Mahājvāla, Taptakumbha, Lavaṇa, Vilohita.

3. The river Vaitaraṇī consists of putrid stuff flowing in it, Kṛmiṇa. Kṛmibhojana, Asipatravana and Lālābhakṣa are the terrible hells :

4. Pūyavaha has usually flames of fire outside and is topsyturvy. Sandaṁśa, Kālasūtra, Tamas, Avīcirodhana

5. Śvabhojana, Ruṣṭa, Mahāraurava and Śālmali—these and other hells are there; all of these are very grievous.

6. Men who are indulgent in sins are scorched there. O Vyāsa, I shall mention them in order. Listen attentively.

7. He who commits perjury except for the brahmins, gods and cows and he who utters a lie always goes to Raurava.

8-10. The following sinners viz :—the destroyer of the child in the womb, the stealer of gold, of cows, one who commits the breach of trust, the wine-addict, the brahmin slayer, the stealer of other's wealth and he who associates with these—go to the hell Kumbha, O Vyāsa. He who kills his preceptor, sister, mother, daughter or a cow too goes there. He who sells his chaste wife, he who is addicted to usury, he who sells tresses of hair and he who forsakes a devotee—all these are scorched in redhot iron.

11-13. He who insults preceptors, he who dismisses visitors and then dines, he who commits blasphemy, he who sells idols and he who cohabits with forbidden women—all these, O brahmin, go to Saptabala hell. A thief, a slayer of cows, a fallen man, a defiler of boundaries, the hater of gods, brahmins and Pitṛs and the defiler of gems go to Kṛmibhakṣa hell. They eat worms and other displeasing things.

14-16. The base man who eats before Pitṛs, deities and gods and he who ignorantly or deceitfully misquotes sacred texts—these go to Lālābhakṣa hell. The brahmin who associates with evil men and is surrounded by outcastes, the brahmin who officiates as priest in the sacrifice of undeserving persons, and eats forbidden food, and he who sells Soma juice—these fall into Rudhiraugha hell. He who spoils honey and creates disturbances in the village falls in the ruthless river Vaitaraṇī.

17. Those who are arrogant in the freshness of youth, who transgress the bounds of decency, who are unclean and who maintain themselves on the earnings of unchaste women go to Kṛmya hell.

18. He who cuts off trees without purpose goes to Asipatravana hell. Those who hunt deer with Kṣuraprakas (arrows with horse-shoe-shaped heads) fall into Vahnijvāla hell.

19. O brahmin, the brahmin, the Kṣatriya or the

Vaiśya who swerves from the path of good conduct ultimately fall into the hell prescribed for dog-cooking cāṇḍālas.

20. Those who drop sacred rites in the middle and those who are fallen off from their duties in accordance with the stages of their life fall into the hell Sandamśa where the tortures are very terrible.

21. The students who are guilty of nocturnal emission of their semen and the fathers who do not properly educate their sons fall into the Śvabhojana hell.

22. There are hundreds and thousands of these and other hells where thousands of sinners undergo tortures and are scorched.

23. These sins and others are thousands in number similarly, which the beings in the hells experience and try to wipe off.

24. Those who perpetrate misdeeds contrary to the injunctions of caste and stages of life whether physically, mentally or verbally fall into hell.

25. The beings in the hells are seen standing upside down by the gods in the heaven. These beings see the gods also similarly with heads down, beneath them.

26-27. Immovable beings—plants etc. and movable beings worms, insects, birds, beasts, righteous men, gods and liberated beings, all these are equal in number in heaven as also in hell. A sinner who is averse to the performance of expiatory rites goes to hell.

28. Svāyambhuva Manu has ordained expiatory rites for great sins and small expiatory rites for small sins in the Kali age

29. Of the many rites mentioned by way of expiation the remembrance of Śiva is the greatest.

30. If a person commits a sin but repents after committing it, it is also an expiation. There also the remembrance of Śiva is the greatest expiation.

31. A man remembering lord Śiva in the midday or other occasions attains lord Śiva. By remembering the lord in the morning, night or dusk, he gets his sins eliminated.

32. It is only by remembering Śiva, the lord of Umā that a man attains salvation, the annihilation of all pains or heaven.

33. O leading brahmin, Japas, Homas, worship etc. are obstacles in the path of sins. O excellent sage, they do not occur anywhere in the three worlds.

34. The attainment of the status of Indra, lord of the gods, is the fruit of the merit attained in Japa, Homa, worship etc. performed by the man whose mind is in lord Śiva.

35. O sage, he who devoutly remembers Śiva day and night never goes to hell since his sins are eliminated without any vestige.

36. O excellent brahmin, sin and merit indicate hell and heaven. One is conducive to misery and the other to pleasure and rebirth.

37. That at the outset is conducive to happiness but later brings in misery. Hence ultimately everything is of the nature of misery. There is nothing in fact of an invariably pleasurable nature.

38. Happiness and misery constitute only a temporary transformation of the mind. But knowledge is the greatest Brahman. Knowledge is conducive to the understanding of reality.

39. The entire universe consisting of the mobile and immobile beings has knowledge as its soul. O sage, there is nothing greater than the perfect knowledge of the greatest being.

40. Thus the entire sphere of the hell has been explained by me. Hereafter I shall explain the sphere of the earth.

CHAPTER SEVENTEEN

(*Description of the Jambūdvīpa*)

Sanatkumāra said:—

1. O son of Parāśara, listen succinctly to what I explain, the sphere of the earth consisting of seven Dvīpas (continents).

2. The seven[242] continents are Jambū, Plakṣa, Śālmali, Kuśa, Krauñca, Śāka, Puṣkara. These seven are surrounded by seven oceans.

3. The seven oceans are salt sea, sugarcane juice sea, wine sea, ghee sea, curd sea, milk sea and pure water sea. Jambū Dvīpa is situated in the middle of all these.

4-6. In the middle of it is the golden mountain Meru, O Kāleya. It extends below to sixteen Yojanas and its height is eightyfour Yojanas. Its expanse on the top is thirtytwo Yojanas. This mountain is situated on the back of the earth and expands on all sides. It is sixteen thousand Yojanas at the base. It has the shape of a pericarp. The mountains Himavat,[243] Hemakūṭa[244] and Niṣadha[245] are to its south.

7. The Varṣa mountains in the north are Nīla, Śveta and Śṛṅgin.[246] The extent of these is ten thousand Yojanas. They are full of gems and have pinky lustre.

242. ŚP. mentions seven continents. Their indentification is uncertain. Scholars hold different views : See Geography of the Purāṇas Ch. II. Each of the continents is surrounded by one of the seven seas and divided into several Varṣas. For instance, Jambu comprises nine Varṣas of which Bhārata is the one. The continents comprise mountains variously classed as मर्यादा, वर्ष, कुल, विष्कम्भ and क्षुद्र. These give rise to innumerable streams and rivers that flow in the lands and fall into the sea.

243. This most celebrated mountain forms the northern boundary of Bhārata, extending from the eastern to the western sea.

244. It is held to be identical with the Kailāsa, a sacred hill situated to the north of Mānasarovara.

245. ŚP. places it to the south of the Meru, along with the Himavat and Hemakūṭa.

246. Nīla, Śveta and Śṛṅgin stand to the north of the Meru. Cp Sk. P. I. II. 37. 42.

8. Their height is a thousand Yojanas and their width too is the same. Bhārata is the first sub-continent. Then there is the Kimpuruṣa.

9. Hari Varṣa is another which, O sage, is to the south of Meru. Ramyaka is on the northern side. In its part is Hiraṇmaya Varṣa.

10. In the north are the Kurus as well. O excellent sage, the extent of each of these, as in the case of Bhārata, is nine thousand Yojanas.

11. Ilāvṛta Varṣa is in its middle and Meru rises up in its middle. In all the four quarters, peaks nine thousand Yojanas in height rise up.

12. O excellent sage, such is Ilāvṛta and there are four mountains here which appear as supporting beams to Meru, which are joined to it and rise above.

13. Mandara[247] is in the east. Gandhamādana[247] is in the south. Vipula[247] is in the western portion and Supārśva is situated in the north.

14. Trees acting as the flagstaff of the mountain are Kadamba, Jambu, Pippala and Vaṭa. Their height is eleven hundred Yojanas.

15. O great sage, listen to the origin of the name Jambūdvīpa. There are great trees shining here. I shall explain their nature to you.

16. Fruits of the Jambū tree are of the size of a huge elephant. They fall on the top of the mountain and become shattered and scattered everywhere.

17. The famous river Jambū[248] is made up of the juice of Jambū fruits. It flows there and is drunk by the residents of the locality.

18. People staying on its banks do not perspire. They do not emit bad odour and they do not want in the exercise of their sense-organs.

19. The mud of the stream dried by blowing with

247. The mountains Mandara, Gandhamādana, Vipula and Supārśva are placed to the east, south, west and north of the Meru respectively.

248. Its identification with the stream of that name near the mount Abu is uncertain.

the mouth transforms itself into golden ornaments for the Siddhas. It is called Jāmbūnada.

20. Bhadrāśva Varṣa is on the east of Meru. Ketumāla Varṣa is on the west. Between these two there is Ilāvṛta.

21. The forest in the east is Caitraratha,[249] that in the south is Gandhamādana, that in the west is Vibhrāja and that in the north is Nandana.

22. There are four lakes viz. Aruṇoda,[250] Mahābhadra,[250] Śītoda[250] and Mānasa.[250] These four lakes are worthy of being enjoyed by all the gods.

23. The filament-mountains of Meru on its east are Śātāñjana, Kuruṅga, Kurara and Mālyavat. Every one of them is important.

24. The filament-mountains on the south are Trikūṭa, Śiśira, Pataṅga, Rucaka, Niṣadha, Kapila and others.

25. The filament-mountains on the west are Sinīvāsa, Kusumbha, Kapila, Nārada, Nāga and other mountains.

26. The filament-mountains on the north are Śaṅkhacūḍa, Ṛṣabha, the mountain named Haṁsa, Kālañjara and others.

27. Śātakaumbha, the golden city of Brahmā, is on the top of Meru and in the middle. It extends to fourteen thousand Yojanas.

28. All round that city are the eight cities of the eight guardians of the quarters, which have been assigned to them according to their quarters and forms.

29. Issuing from Viṣṇu's feet, the river Gaṅgā falls in that city of Brahmā flowing through the sphere of the moon.

249. Caitraratha forest is placed on the bank of the Acchoda lake.

250. Aruṇoda, Mahābhadra, Śītoda and Mānasa are the lakes of gods near Sumeru.

30. Falling in four directions the river Gaṅgā flows into four streams viz. Sītā,[251] Alakanandā,[252] Cakṣus,[253] and Bhadrā.[254]

31. Sītā flows to the east of the mountain, Alaka-Nandā flows to the south, the Cakṣus flows to the west and the Bhadrā flows to the north.

32. Thus the holy river Gaṅgā flowing along three paths, flows into the great ocean in the four quarters after crossing all the mountains.

33. Meru is situated in the middle of the four mountains : Sunīla, Niṣadha, Mālyavat and Gandhamādana. It has the shape of a pericarp of a lotus.

34. The four Varṣas Bhārata, Ketumāla, Bhadrāśva and the Kurus are the petals of the world-lotus. The Lokaparvatas constitute the boundary.

35. The Devakūṭa[255] constitutes its belly. Its extent is from south to north. Gandhamādana and Kailāsa extend from east to west.

36. The Niṣadha and the Nīla mountains issue from the east and the west of Meru, curl down to south and north and terminate within the pericarp.

37. These Kesara mountains Śveta and others, constituting the belly of Meru in twos, are very beautiful.

38. To the north of the mountains are watertroughs resorted to by the Siddhas and Cāraṇas. The forests and the cities beside them are very fascinating.

39. The cities are of the gods, Yakṣas, Gandharvas and Rākṣasas. The gods and the Daityas sport about on the mountains day and night.

251. Sītā, one of the seven currents of the Ganges rising from Bindusara, a Himalayan lake, flows towards the west. For details see Studies in Skandapurāṇa PP. 149. 150, under Sītā-Cakṣu group.

252. It flows through Garhwal and Shrinagar, the capital of Garhwal is situated on it.

253. Cakṣu is on of the seven branches of the Ganges often identified with वक्षु, वंक्षु Oxus or Amu Darya.

254. According to the Purānas (Viṣṇu. BK II. ch. II) Vāmana (51, 52), Bhāgavata (V. 175), Bhadrā branched off from the main stream of the Ganges when the latter escaped itself from the locks of Śiva.

255. Devakūṭa is one of the eight boundary mountains which together with Jaṭhara stretch across from the north to the south on the east side of Meru (Mār. 54. 22-26, 59. 3-4.)

40. These are the abodes of righteous men. They are glorified as heavens on the earth. Sinners can never go there. They cannot be seen in their vicinity.

41. O great sage, in the eight Varṣas beginning with the Kimpuruṣa etc. there is no sorrow, danger, agony, hunger or fear.

42. The people are healthy, without terror and devoid of miseries. They have the longevity of ten to twelve thousand years.

43. Time is calculated there as Kṛta, Tretā etc. The lord does not shower earthly waters there.

44. In all these seven Varṣas, the rivers are well arranged. They have sands of gold. There are hundreds of small rivers too. Auspicious men sport in them.

CHAPTER EIGHTEEN

(*Seven continents*)

Sanatkumāra said:—

1-2. I shall explain the Bhāratavarṣa. South of the Himālaya mountain and north of the ocean is the land of Bhārata. O great sage, its extent is nine thousand Yojanas. This is the land of sacred rites for attaining heaven and salvation. So say the wise people.

3. Heaven and hell are attained by men from here only. I shall mention nine subdivisions of the Bhārata Varṣa to you.

4-5. Indradyumna, Kaseru, Tāmravarṇa Gabhastimat, Nāgadvīpa, Saumya, Gandharva, Vāruṇa and the ninth is the sub-continent Sāgarasambhṛta. This sub-continent lies North to South extending to a thousand Yojanas.

6. To the east of Bhārata live the Kirātas,[256] to the south the Yavanas ; to the west Khaśas and to the north the ascetics.

256. Kirāta, a Himalayan tribe, is placed in the east. Yavanas, identified with the Indo-Greeks, never lived in the south but they are

7. In the middle live the Brahmins, Kṣatriyas, Vaiśyas and Śūdras maintaining themselves by sacrifices, battles, merchandise and service.

8. There are seven Kulaparvatas viz Mahendra,[257] Malaya,[258] Sahya,[259] Sudāmā,[260] Ṛkṣaparvata,[261] Vindhya[262] and Pāriyātra.[263]

9. O sage, Vedas, Smṛtis, Purāṇas and other things issue from Pāriyātra. They dispel all sins, it should be known, by their very sight or touch.

10. The great rivers issuing from Vindhya are seven, such as Narmadā,[264] Surasā[265] etc, and thousands of smaller ones are all auspicious. They quell all sins.

11. Godāvarī,[266] Bhīmarathī,[267] Tāpī,[268] and other important rivers issue from the mountain Ṛkṣa. They dispel fear of sins immediately.

12. The rivers Kṛṣṇā Veṇī[269] and others issue from Sahya Kṛtamālā,[270] Tāmraparṇī[271] and others issue from Malaya.

placed there. Khasas, identified with the modern Khakkas lived about Kashmir which in fact is not exactly to the west of Bhārata. The identification of the Tāpasas placed in the north is quite uncertain.

257. See P. 628 note 76.

258. See P. 164 note 166 ; p 628 note 72.

259. See P. 164 note 165, p 56› note 28, p 623 note 65.

260. Mount Sudāman is placed in the Panjab on the Vipāśā (Beas) river. Rāmā. II. 68. 18-19. For details See GAMI p 185-186.

261. Mount Ṛkṣavat is associated with the central part of the Narmadā valley of which Māhiṣmatī (Māndhatā in the Nimar district of Madhya Pradesh, Maheśvara in the former Indor State according to some) was the most important city and Daśārṇa a notable river. See Sircar, GAMI P. 49.

262. See P. 623 note 69.

263. See P. 629 note 77.

264. See P. 75 note 55.

265. The source of the Surasā, a river of the Narmadā group is actually the Ṛkṣavat and not the Vindhya, Sircar, Op. cit, P. 47 note 3.

266. See P. 75 note 56.

267. It is identical with modern Bhīmā, a tributary of th river Kṛṣṇā.

268. It is identical with the modern Tapti, the celebrated river that flows into the western sea.

269. Kṛṣṇāveṇī is identical with the Kṛṣṇā river. See P. 75 note 57.

270. It is identical with the modern Vaigai running past Madurai.

271. It is identical with the modern Tāmbravari which combines its stream with the Chittar in the Tiruneveli district of Madras.

13. Triyāmā,[272] Ṛṣikulyā[273] and others issue from Mahendra. Ṛṣikulyā,[274] Kumārī[275] and others issue from Śuktimat.[276]

14. Many territories, countries are situated in their basins. People drink from these rivers as well as from other lakes.

15. O great sage, all the four Yugas Kṛta and others are followed in Bhārata and not in the other Dvīpas.

16. Charitable gifts are offered here by meritorious sacrificers. Ascetics perform penances strenuously for the attainment of better worlds.

17. O great sage, it is so because this is the land of sacred rites in the Jambūdvīpa. Here too Bhārata is the most excellent. The others are lands of pleasure.

18. O excellent sage, after a thousand births rarely does a man get birth as a human being here and that too due to hoarded merits.

19. It is said that the gods sing songs like this:—It is only the blessed who are able to live in the land of Bhārata which is the pathway leading to heaven and salvation. They are born as men there.

20. After getting human birth once in a way, and sporting about in the great soul form of Śiva I shall attain the fruits of all sacred rites in that form.

21. Only blessed human beings derive this pleasure. They are happy and their minds are interested in sacred

272. Triyāmā or Trisāmā not identified.

273. Ṛṣikulyā, still bearing its ancient name flows into the Bay of Bengal near Berhampur on the SE Railway in the Ganjam district of Orissa.

274. The other Ṛṣikulyā is identical with the Koel in Chhota Nagpur.

275. Raychaudhuri identifies Kumārī with the river of the same name in the Mānbhūm district in south Bihar. The identification is quite probable in view of the plausibility of his identification of the Kula parvata called Śuktimat with the hills of Eastern India extending from Chhatisgarh to the Santal Parganas.

276. The name of the Śuktimat is preserved in that of the Śakti hills in Raigarh, Madhya Pradesh and possibly in that of the Suktel river which joins Mahānadī river Sonepur in Orissa. The name Śuktimat was probably applied to the chain of hills that extends from Śakti in Raigarh M.P. to the Dalma hills in Mānbhūm drained by the Kumārī and perhaps even to the hills in Santal Parganas washed by the affluents of the Bāblā.

rites. Those who take birth in Bhārata have the two gains of attaining heaven and salvation.

22. This Jambūdvīpa extends to a hundred thousand Yojanas including all its internal zones. It is well surrounded by the salt ocean.[277]

23. The continent of Plakṣa is glorified as surrounding the briny sea extending to a hundred thousand Yojanas. O brahmin the Dvīpa is twice that in extent.

24. The seven Varṣa mountains are Gomanta, Candra, Nārada, Dardura, Somaka, Sumanas and Vaibhrāja.

25. On these beautiful Varṣa mountains, all the subjects, gods, Gandharvas etc. live together for ever.

26. There the life expectation for men is ten thousand years. Neither physical sickness nor worries nor agonies torment the people anywhere there.

27. The seven holy rivers here are Anutaptā, Śikhī, Pāpaghnī, Tridivā, Kṛpā, Amṛtā and Sukṛtā.

28. Insignificant rivers and mountains are there in thousands. The people in the countries are delighted in drinking the waters of these rivers.

29. In all the seven subdivisions in it there is no differentiation among the various Yugas. O great sage, the time there is on a par with Tretā Yuga for ever.

30. O excellent sage, there are brahmins, Kṣatriyas, Vaiśyas and Śūdras there. In its middle there is a big tree like the celestial Kalpa tree.

31. That tree is called Plakṣa and hence, O excellent brahmin, the continent is called Plakṣadvīpa.[278] Lord Śiva, the benefactor of the worlds, performs a sacrifice there.

32. Lord Viṣṇu and Brahmā too perform worships here with Vedic mantras aad Tantras. Now listen again to the description of Śālmali in brief.

277. It refers to the salt sea placed in the west of Bhārata. See P. 1198 note.

278. It has been identified with the basin of the mediterranean. It derives its name from the fig trees growing abundantly on its soil. See Geo. of the Purāṇas Pp. 41-42.

33-34. There are seven Up-Varṣas (sub-continents) there too. Please listen to their names. They are Śveta, Harita, Jīmūta, Rohita, Vaikala, Mānasa and Suprabha the seventh one. The continent is called Śālmali[279] because of the Śālmala tree.

35-36. It is always surrounded by the ocean, twice extensive as it. The rivers indicate the Varṣas significantly. Listen to their names. They are Śuklā, Rak:ā, Hiraṇyā, Candrā, Śubhrā, Vimocanā and the Nivṛtti. All these have cool sacred waters.

37. All the seven Varṣas contain people of the four castes. They worship lord Śiva always with various kinds of sacrifices.

38. In this beautiful place the gods are always present. This Dvīpa is surrounded by the ocean of wine.

39-40. The ocean of wine is twice as much as the Śālmali Dvīpa. Kuśa[280] Dvīpa is all round it externally. Daityas and Dānavas live there along with human beings. So also the gods, the Gandharvas, the Yakṣas, the Kimpuruṣas and others too. There also the castes are devoted to their respective duties and conduct.

41. People in Kuśa Dvīpa worship Brahmā, Viṣṇu and Śiva, the bestower of the fruits of all desires.

42. The seven mountains are Kuśeśaya, Hari, Dyutimat, Puṣpavat, Maṇidruma, Hemaśaila and Mandarācala.

43-44. The rivers are seven. Listen to their names factually. Dhūtapāpā, Śivā, the holy Sammiti, Vidyā, Dambhā, Mahī and Alpā. These quell all sins. There are thousands of other rivers of auspicious waters and golden sands.

45. In the Kuśadvīpa the main plant is the stump of Kuśa grass. It is surrounded by the ocean of clarified butter. O fortunate one, listen to the description of Krauñca[281] Dvīpa, the other great continent.

279. It is identical with the tropical part of Africa bordering the Indian ocean on the east. Ibid P. 45.

280. It corresponds to Iran, Iraq and the fringing lands of the hot desert. Ibid P 40.

281 It is represented by the basin of the Black sea. Ibid P. 45.

46. It is surrounded by the ocean of curds and whey twice as large. O intelligent one, listen to the names of the Varṣa mountains.

47. They are Krauñca, Vāmana, Andhakāraka, Divāvṛti, Manas, Puṇḍarīka and Dundubhi.

48. The subjects live on these Varṣa mountains which are very beautiful and golden. Free from terror, they are accompanied by their friends and the gods.

49. Brahmins, Kṣatriyas, Vaiśyas and Śūdras live there in their due order. There are seven great rivers and thousands of other small rivers there.

50. They are Gaurī, Kumudvatī, Sandhyā, Rāśi, Manojavā, Śānti and Puṇḍarīkā and they make others drink their holy water.

51-53. The lord in the form of Yogarudra is worshipped there. The ocean of curds and whey is surrounded by Śākadvīpa[282] twice as large. The mountains are seven. Listen to their names from me. In the east is the mountain Udayagiri. In the south is the mountain Jaladhāra. The Astagiri is in the west and Avikeśa in the north. The great tree is Śāka there, worshipped by Siddhas and Gandharvas.

54. The countries are very sacred populated by the people of all the four castes. The rivers too are very holy, dispelling all terror due to sins.

55. They are Sukumārī, Kumārī, Nalinī, Veṇukā, Ikṣu, Reṇukā and Gabhasti.

56. O great sage, there are thousands of small rivers there. The mountains too are in hundreds and thousands.

57. There is no question of loss of virtue in them. Men come from heaven to those Varṣas on the earth and sport about with one another.

58. In the Śākadvīpa, the sun is lovingly worshipped by the people of all countries pious in mind and activities as mentioned before.

59-60. It is surrounded on all sides by the milk-ocean

282. It can be identified with Malaya, Siam, Indo-China and Southern China. Ibid 31-40.

twice as large. O Vyāsa, the milk-ocean is surrounded by Puṣkara[282] continent twice as large. Thrgre at Varṣathere is famous by the name Mānasa. It is five thous and Yojanas in height.

61. There is a great ring round it, five hundred thousand Yojanas in length. The Puṣkara Dvīpa ring divides it into two.

62. The Dvīpa and the Varṣas are of similar shapes namely gyrated. Men live there up to ten thousand years.

63. They are free from ailment. They are not unhappy. They are devoid of passion and hatred. Evil is never approved of by them. O sage, nor do they imprison or kill anyone.

64. There is neither truth or lie there. It is always night there. Men are of equal dress and features, all being gold-complexioned.

65. This Varṣa, O sage, is Bhauma which is like a heaven on this earth and the life herein is pleasing to all, free from old age and sickness.

66. O great sage, in the Dhātakīkhaṇḍa and the Mahāvīta in the Puṣkaradvīpa, the holy fig tree is the excellent abode of Brahmā.

67. Brahmā resides there, worshipped by gods and Asuras. Puṣkara is surrounded by the ocean of sweet water.

68. Thus the seven continents are surrounded by seven oceans each twice as large as the one within.

69. The speciality of the oceans is mentioned thus. The water is always equal in quantity. It is never reduced.

70. O excellent sage, if the water kept in a pot is heated it goes up. Similarly when the moon rises the water of the ocean rises up.

71. At the time of rising and setting of the moon waters flow and ebb. Hence in the bright and dark halves the waters vary in quantity; they increase and decrease.

282. It is identical with Japan, Manchuria and the south-eastern Siberia. The milky ocean enclosed by this Dvīpa is the Sea of Japan Ibid. 42-44.

72. O great sage, the increase and decrease of the waters of the oceans are seen hundred and thousands of times. This has been mentioned to you.

73-74. All the people in the Puṣkaradvīpa, O brahmin, take as food Sugarcandy which appears there by itself for ever. Beyond that there are no living beings. The land is golden and devoid of living creatures.[283]

75. Beyond that is the mountain Lokāloka. It is a thousand Yojanas in height and an equal number of Yojanas in extent.

76. O great sage, therefore, along with this universe the earth is fifty crores of Yojanas in extent inclusive of all the continents and mountains.

77. This world is the support in due course of all living beings. It has more attributes than all other elements have.

CHAPTER NINETEEN

(*Worlds and Planets*)

Sanatkumāra said:—

1. The extent to which the rays of the sun and the moon shine and illuminate is the size of the earth. It is called Bhūloka.

2-3. The sun's sphere is situated a hundred thousand Yojanas from the earth. The moon is situated thousands of Yojanas from this earth and a hundred thousand Yojanas from the sun.

4. The spheres of the planets are entirely situated above the moon along with the stars about ten thousand Yojanas one above the other.

283. The Skt. text of the first half of this verse is defective.

5. Budha (Mercury); above that is Kāvya (Venus): above that is the sphere of Bhauma (Mars). Bṛhaspati (Jupiter) is above that and Śanaiścara (Saturn) is above that.

6. The sphere of the seven sages (The Urṣa Major) is situated a hundred thousand Yojanas above it. The Pole Star (Dhruva) is situated a hundred thousand Yojanas above the sages.

7. The Pole star is the prop of the circle of luminary bodies.[284] The Bhuvarloka and Svarloka are above the earth but beneath the Pole star.

8. A crore Yojanas above the Pole star is the Maharloka where the seven sons of Brahmā are stationed. They live even during the time of Kalpa.

9. The seven sons are—Sanaka, Sananda, Sanātana, Kapila, Āsuri, Voḍhu and Pañcaśikha.

10. Above that is stationed Śukra (Venus) at a distance of two hundred thousand Yojanas. Two hundred thousand Yojanas below it is stationed Budha (Mercury) the son of the moon.

11. O sage, Bhauma (Mars) is stationed two hundred thousand Yojanas above it. Bṛhaspati (Jupiter) is stationed two hundred thousand Yojanas above it.

12. Two hundred thousand Yojanas above Jupiter, Saturn is stationed. These are the seven planets that stay in their respective zodiacs.

13. The seven sages (Ursa Major) are stationed eleven hundred thousand Yojanas above the planet Saturn. The Dhruva star is said to be stationed fourteen hundred thousand Yojanas above the great star.

14. Sixty-three hundred thousand Yojanas from Janaloka is stationed the Tapoloka where the gods called Vairājas stay. They are free from burning sensation.

15-16. Eighty four thousand Yojanas from Tapoloka is stationed the Satyaloka. It is known as Brahmaloka where the pure-minded, perfectly wise Brahmacārins engaged in truthful virtue stay. Men who go there from the earth also stay there.

284. See P. 88 note.

17-18. In the Bhuvarloka, the sages of great Siddhis stay in the form of gods. In the Svargaloka, the gods, the Ādityas, the Maruts, the Vasus, the twin Aśvins, Viśvedevas, Rudras, Sādhyas, Nāgas, Khagas etc. stay. Above that are the nine planets and above them are the seven sages free from sins.

19. O sage, thus the seven worlds have been mentioned to you. The Pātālas too are also seven. Thus the universe has been explained to you.

20. As the wood-apple is both above and below the earth, so the universe is enveloped by the cauldron of the Cosmic Egg.

21-23. It is surrounded by water ten times as large all round the fire, wind, ether and darkness. It is encompassed by the elements and the principle of Mahat, eight times as large. There surrounded by the Mahat and Pradhāna is stationed the Puruṣa. The supreme soul is infinite. He is therefore called eternal since he has no limitation.

24-27. This eternal is the cause of all. O sage, it is the great Prakṛti. From that infinite of unmanifest origin thousands and hundreds of thousands of cosmic eggs are born. The self-known great soul contains everything just as the wood contains latent fire, the gingelly seed the latent oil and the milk the latent ghee. From this primordial seed emerge all those beginning with Mahat and ending with Viśeṣa. Then the gods and others are born. Then are born birds, their progenies and the seeds of others.

28-29. When the tree comes out of seed it does not suffer any depreciation or diminution. Just as fire appears from the solar stone coming in contact of the sun so also the creation takes place. Śiva has no desire for it. As a result of the contact of Śiva with Śakti, the gods and others are born naturally.

30. They spring up through their own action. Śiva manifests himself as Brahmā, Viṣṇu and Rudra.

31. Every thing springs up from him and finally merges in him. Śiva is sung as the performer of all activities.

Vyāsa said:—

32. O sage Sanatkumāra, O omniscient, please clear my doubts. Are there worlds above this universe?

Sanatkumāra said:—

33. O great sage, there are worlds above the universe. Please listen. I shall explain them clearly but briefly.

34. The world Vaikuṇṭha is beyond the world of Brahmā. It is here that Viṣṇu is stationed and it shines with great brilliance.

35. Above it is the extremely wonderful world Kaumāra. The general Kārttikeya, the brilliant son of Śiva shines here.

36. Beyond that shines the excessively divine world of Umā, where Śakti—Śivā, the mother of the three deities shines.

37. She is the Prakṛti, greater than the greatest, with the attributes of Rajas, Sattva and Tamas. But the goddess Śivā herself is devoid of attributes, free from aberrations.

38-39. The eternal Śivaloka is above that. Here lord Śiva, the great Brahman, shines. He is indestructible, excessively divine and endowed with great brilliance. He is the lord of all, greater than the three attributes. He is the progenitor of the three deities.

40. There are no worlds above it. The Goloka is near it. Mother cows named Suśīlā are there. They are favourites of Śiva.

41. The protector of that world is Kṛṣṇa. He is established there at the behest of Śiva by Śiva himself who moves about as he pleases due to his power.

42. O Vyāsa, Śiva's region is wonderful and beautiful. It has no support. It shines with different objects. It cannot be specifically described.

43. The presiding deity of that region is Śiva. He is the crest-jewel of all the gods. He is worthy of being served by Viṣṇu, Brahmā and Śiva. He is the unsullied great soul.

44. O dear, thus the situation of the entire universe is narrated to you. What more do you wish to hear about the position of the worlds.

CHAPTER TWENTY

(The statement of a special Mantra)

Vyāsa said:—

1. O omniscient Sanatkumāra, O the most excellent of the good, explain the acquisition of that by attaining which men endowed with devotion to Śiva do not return again.

Sanatkumāra said:—

2. O Vyāsa, son of Parāśara, listen with pleasure to the auspicious salvation and the holy rite of pious devotees and the sacred rite of ascetics.

3. Those who perform holy rites, who are endowed with very pious penance and who always worship Śiva should be honoured in every way always.

4. Those who have not performed austerities do not go to Śiva's region which is free from ailments. O great sage, penance alone leads to Śiva's blessings.

5. The gods and Gaṇas rejoice in heaven due to penance. So also the sages and the ascetics. Know my statement to be true.

6. Every thing can be achieved through penance, whether it is difficult to be sustained, or propitiated or is burdensome or difficult to be transgressed. Penance cannot be transgressed.

7. Brahmā stays steady in his penance. So also Viṣṇu and Śiva. All the gods and the goddesses have attained rare benefits through penance.

8. There is no doubt that in this world the particular goal is realised through penance by those who aspire for it.

9. O Vyāsa, penance is the means for achieving everything. It is of three kinds viz. Sāttvika, Rājasa and Tāmasa.

10. The Sāttvika penance is performed by the gods and the ascetics of sublimated prowess, ; the Rājasa penance is by the Dānavas and human beings.

11-12. Their result too is threefold, achievable by the

sages who have truthful vision. The Sāttvika penance consists of Japa, meditation and auspicious worship of the deities with devotion. It is the means of achieving all benefits and all desires here and hereafter.

13. The Rājasa penance is performed with a specific desire as the fruit. Here the body is subjected to tortures and unbearable whithering and macerating processes.

14. That is Tāmasa penance which has a passionate end in view.

15-21. The Sāttvika penance is the most excellent. It makes righteous intellect firm and steady. It has following characteristics—performance of ceremonial ablution, worship, Japa, sacrifice, scrupulous purity and cleanliness, non-violence, sacred rites, observance of fasts, silence, control of the sense-organs, pure intelligence, learning, truthfulness, refraining from anger, charitable gifts, forgiveness, suppression of the sense-organs, mercifulness, digging of wells, tanks and lakes, building of mansions for public cause observing Kṛcchra, Cāndrāyaṇa and other rites, Yajñas, pilgrimages, hermitages, holy places and other acts pleasing to sensible persons. O Vyāsa, good virtue is the cause of Śiva's devotion. Celebration of the day of sun's transit, the conjunction of equinoxes the Nādamukta, Dhyāna or meditation shall be in all the three occasions. It is the retention of the mind in the brilliance. Prāṇāyāma is three-fold viz. Recaka, Pūraka and Kumbhaka. This along with the knowledge of the course of the veins, withdrawal or obstruction of senses are the means of perfect knowledge and the achievement of the eight siddhis, Aṇimā, etc.

22. In the state of trance there are various stages such as the stage of the log of wood, the stage of the dead and the stage of Harita. All these are destructive of all sins.

23. These five are the prosperities of royal glory-women, bed, drink, good garments unguents and incense, and the chewing of betel leaves.

24-25. The forms of various pleasures are—blocks of gold, copper, houses, gems, cows, scholarship in the Vedas and Śāstras, ornaments, ability to sing and dance, conches, Vīṇās, Mṛdaṅgas, lordly elephants, umbrellas and chowries. Man yearning for these takes delight in these.

26. O sage, but he does not know that these are only reflections in a mirror, not real substances. Just as the gingelly seeds are crushed to yield oil he gets himself crushed to yield things of pleasure. He madly rushes after them deluded by false knowledge. Some one seems to tell him, "Go on quickly."

27. In spite of realising this he moves up and down in the world like the water-raising wheel. He takes various births in the mobile and immobile forms of life. He is distressed throughout.

28. After the transmigration through various forms of life ultimately he attains the rare human birth.

29. Human birth is attained even out of turn if the merit is weighty enough. As a result of the weightiness or otherwise of the actions, the goals achieved are of diverse nature.

30. If anyone does not strive for salvation even after obtaining human birth which is capable of achieving heaven and salvation, surely he bemoans his lot for a long time, when dead.

31. Even to the god and the Asuras the birth as human being is very rare to be achieved. After attaining the same he should do such things as would prevent his fall in the hell.

32. If there is no endeavour for the acquisition of heaven and salvation even after attaining the rare human form that birth is to be dubbed as useless.

33. Human birth is glorified as the root-cause for the four aims of life. O Vyāsa, after getting it, one shall assiduously and virtuously maintain it.

34. Human birth has virtue as its root. It shall achieve all objects. Even if there is no endeavour to achieve any special aim after getting human birth at least one should preserve the root.

35. Who can be a more senseless man than one who does not strive for the welfare of the soul after attaining the rare birth as a brahmin in the course of human birth ?

36. Of all the continents, this continent is called the land of sacred rites. It is from here that heaven and salvation are attained.

37. Indeed the soul is deceived by that man who does not strive for welfare despite attaining human form in this land of Bhārata Varṣa.

38. O brahmin, this is the land of sacred rites and that is the land of enjoyment. The fruit of the sacred rite performed is enjoyed in heaven.

39. One should continue to perform virtuous rites as long as the health and normalcy of the body is maintained. A sick man is not eager to perform anything even when urged by others.

40. If anyone does not try to achieve the permanent through the non-permanent body, the permanent is lost for him and the non-permanent has already perished.[285]

41. Under the pretext of passing days and nights pieces of life fall off. Why is it not realised ?

42. When it is not known who will die and when, when the death is so sudden and unexpected who can have self-confidence ?

43. It is certain that one will ultimately go away leaving off everything. Why then does he not give off in charity, all the wealth, so that it can be the packet of fooding on his way to Yama's abode ?

44. A man who has taken the packet of fooding with him by virtue of giving charitable gifts, goes to Yama's abode without difficulty. Otherwise the creature suffers on the way without the packet of food.

45. O Kāleya, they gain at every step whose merits are full and perfect and who go to heaven.

46. Realising this, man should perform meritorious rites and avoid sinful activities. Thanks to the merit one attains godhood. A person devoid of merit goes to hell.

47. They who take refuge in Śiva, lord of the gods, even slightly, do not see the terrible Yama nor the terrible hell.

48. But at the behest of Śiva, due to sins and great delusions, those men stay there for sometime and then go to the region of Śiva.

285. The verse with slight variations occurs in Panc. Mitraprāpti (Verse 141).

49. But those who have taken refuge in lord Śiva wholly are not smeared with sin like the leaf of the lotus with water.

50. O excellent sage, they who repeat the names of Śiva need not be afraid of hell or Yama.

51. The two syllables "Śiva" constitute the packet of fooding for the journey to the other world ; it is the means of salvation, free from worries and is the abode of all merits.

52. It is only the name of Śiva that subdues and quells the great ailment of worldly existence. Nothing else does the same, as I see.

53. Formerly Pulkaśa committed thousands of murders of Brahmins but on hearing the sacred name Śiva, he attained salvation.

54. Hence a sensible man shall enhance his devotion to Śiva incessantly. O intelligent one, one attains worldly pleasures and salvation due to the devotion to Śiva.

CHAPTER TWENTYONE

(The fruits of righteous war)

Vyāsa said:—

1-2. Brahminhood is difficult to be achieved. Brahmin is born of the face of Śiva.; Kṣatra, of the arms; Vaiśya of the thighs and Śūdra of the feet of the lord—so says the Veda.[286] But do people attain salvation from the lower position? Please tell me.

Sanatkumāra said:—

3. O Kāleya, men fall off their status due to evil deeds. Hence, after attaining the high status, the learned man shall preserve it.

4. He who forsakes brahminhood and is born as a Kṣatriya falls off the status of a brahmin and assumes the status of a Kṣatriya.

286. Cp. Rv. X. 90. 12

5. Due to his resorting to evil, the foolish fellow goes on changing thus. He takes thousands of births and plunges himself into gloom.

6. Hence after attaining the highest status one should not err or destroy it. Even in the face of adversity one shall always preserve his status.

7. After attaining the auspicious brahminhood if a person disrespects brahminhood and does not differentiate between what could be eaten and what could not be eaten he becomes a Kṣatriya.

8. I shall explain to you entirely that which gives a higher caste whereby an intelligent Śūdra becomes a Vaiśya.

9. Being born a Śūdra, one shall take up the duties of Śūdra as ordained, viz, the due service to the people of the other three castes.

10-15. By doing this regularly and aspiring for Vaiśya-hood, even a Śūdra attains it. A Vaiśya who uses his wealth for sacred rites, who performs sacrifices duly, who performs the Agnihotra and partakes of the remnants of food therefrom, is reborn in a Kṣatriya family. There is no doubt in this. He is born as a Kṣatriya by means of consecrated sacrifices with proper gifts. A Kṣatriya shall do like this. He shall study the Vedas desirous of heaven. He shall maintain the three sacrificial fires. He shall wash his hands and feet before entering shrines. He shall protect the earth virtuously. He shall cohabit with his wife during the prescribed period after the monthly menses. He shall remain devout and pious. He shall be hospitable to all. He shall fight and get killed in battle for acquiring facilities to achieve the three aims of life (virtue, wealth and love) to all living beings or for the sake of cows and brahmins. Thus when his soul is purified by fires and mantras he becomes a brahmin. After becoming a brahmin, if he follows the rules he becomes a priest in a sacrifice.

16. Strictly observing his rites, speaking truth and controlling the sense-organs he derives vast pleasures of heaven. He becomes a favourite of the gods.

17-18. O great sage, brahminhood is very difficult to achieve. It is attained by men who undergo hardships.

Salvation is achieved after attaining brahminhood entirely. Hence a brahmin shall be virtuous. With great effort he shall preserve his excellent brahminhood which is a good means of achieving all the aims of life.

Vyāsa said:—

19. O excellent sage, you have mentioned about the glory. O foremost among the eloquent, I wish to hear this. Please mention.

Sanatkumāra said:—

20-21. Those who know the principles, who understand sacrifices and sacred rites say thus—"By performing the Agniṣṭoma and other sacrifices with profuse gifts one does not attain that benefit which is attained through battle." Hence I shall explain to you the fruit attained by those who maintain themselves by means of weapons.

22-24. The hero who offers battle subduing the army of the enemy attains virtue, wealth and fame. He achieves the fruit of a sacrifice with due gifts and the three aims of life, virtue, wealth and love. He who faces the enemy, kills him and gets on to the enemy's chariot goes to Viṣṇuloka. He who is not defeated in war, nor killed in it attains the fruit of four horse-sacrifices.

25. He who dies in the war-front without surrendering his weapons attains heaven from which there is no return.

26. The king, or prince or the general who heroically fights and is killed by Kṣatriya attains everlasting regions.

27. He attains as many worlds as the number of his hairs split by arrows in the battle. All of these will be wish-yielding and eternal.

28. O Vyāsa, both here and hereafter he will have heroic seat, heroic bed, heroic status and heroic stability always.

29. Those who die for the protection of cows, brahmins, status and the master go happily to the other world like virtuous persons.[287]

287. Cp Pañca. Mitrabheda 208, 424.

30. Even a slayer of a brahmin fighting for his master in a battle and dying there attains heaven which becomes his permanent abode.

31. The goal realised by the person who dies for the brahmins, cows and his master, being killed by carnivorous beasts or tusked beasts is excellent. It yields him extensive and never-ending benefits.

32. A man may be competent to perform hundreds of sacrifices, but it is very difficult to renounce his own body in a righteous war.

33. A righteous war is conducive to the attainment of heaven. It is sanctifying. It makes known the multi-faced beauty of a man. This is the case with the people of all castes,[288] particularly so in the case of a Kṣatriya.

34. Now I shall explain clearly the eternal virtue concerning war, as to who can be attacked and hit and who shall be spared.

35. Even if a brahmin well-versed in Vedānta doctrine were to attack one violently with lethal weapons one can fight him in return. He will not become guilty of brahminicide thereby.[289]

36. Even a murderer shall not be attacked and killed if he is thirsty and begs for water. O Vyāsa, by killing the sick and the distressed even in battle a man becomes guilty of brahminicide.

37. One becomes a murderer of a brahmin by killing the sick, the feeble, the child, the hen-pecked, the miserly and one whose bow or bowstring is broken.

38. After considering all this, an intelligent man shall strenuously indulge in battles. He will achieve the purpose of his life and rejoice here and hereafter.

288. According to the laws of the caste as laid down in the Dharmaśāstras, the profession of fighting is assigned exclusively to the people of Kṣatriya caste. But ŚP. probably following the contemporary practice allows it for all the castes.

289. Cp. Manu viii, 350, 351.

CHAPTER TWENTYTWO

(The origin and development of the body)

Vyāsa said:—

1. O dear, O great sage, for realizing the worldly detachment please mention the detailed mode of the birth of living beings and their stay in the womb.

Sanatkumāra said:—

2. O Vyāsa, listen succinctly to the essence of the sacred lore. I shall explain the excellent mode of worldly detachment which removes the bondage with the world, of a man desirous of liberation.

3-4. When we cook rice the process is as follows. In the cooking vessel the rice and water remain separate. Water is above fire. The rice is above water. The wind slowly blows against the fire beneath the water. The fire kindled by the wind makes the water boil.

5. The rice with hot-boiling water all round it becomes cooked. When cooked it becomes separated into sediment and juice.

6. (More or less a similar process takes place in the body.) The sediment in the body consists of twelve forms of waste matter. These are split and sent out of the body. The juice matter circulates in the body. Man gets nourished through it.

7. The ears, the eyes, the nose, the tongue, the teeth, the penis, the anus, and the nails are the receptacles of dirt secreted by them. The phlegm, the sweat, the faeces and the urine—these together make up the twelve.

8. All the vessels scattered all over the body are joined centrally at the heart. These vessels shall be understood to convey Rasa. O sage, I shall mention their process of working.

9. Prāṇa (the vital air) places the subtle lymph at the mouths of the vessels. Then it fills the entire vessels with the lymph.

10-11. Thus filled, the vessels circulate all over the

body. Then the lymph inside the vessels gets cooked by the fire in the body. There are two modes of cooking. [Probably the separation of sediment and watery part]. The skin is covered thereby. [The cells constituting the skin are generated]. Blood is produced.

12. The hair of the body and flesh are produced from the blood. The hair on the head and the sinews are produced from the flesh. From the sinews the bones are produced. The nails and marrow are produced from the bones.

13. An alternative cause of marrow, the semen itself becomes progeny. Thus the twelvefold metabolism of bood is explained.

14-16. The semen is secreted from the food eaten From the semen, the birth of another body is made possible. When the semen unalloyed is deposited in the vaginal passage during the prescribed period of cohabitation after the monthly menses, then the semen blown by the vital wind mingles with the blood of the woman. At the time when the semen is discharged the individual soul with the causal body or unit of sense-organs etc. enters the vaginal passage fully covered and urged by its past actions. The semen and blood in the unified state become foetus in a day.

17. In five nights the foetus assumes the shape of bubbles and the bubbly mass becomes muscular mass in seven nights.

18-19. Within two months the following parts of the body are formulated in order Viz. the neck, the head the shoulders, the backbone, the belly, hands and feet, the sides the lips etc. Within three months all the joints are completed.

20. Within the fourth month the fingers are duly formed. The mouth, nose, and ears are ready within the fifth month.

21. Within six months the row of teeth, the private parts and the nails and the orifice of the ears take shape.

22. The rectum, or the penis of the vaginal passage and the navel too are formulated. Within the seventh month all the limb-joints are completed.

23. O excellent sage, thus the complete child with all the limbs stays in the womb covered by the embryonic skin.

24. The child increases and develops day by day, stealthily taking in the food of the mother, of all the six tastes, through the umbilical cord.

25. Then the soul complete in this body recollects all the pleasures and sorrows and every thing done by it formerly as if in a dream.

26. "I am dead and born many times In these different births I have seen many types of wombs.

27. This time when I am born and consecrated I shall strive for welfare by means of this body so that I may not have to stay in another womb in future.

28. So thinks the child in the womb "As soon as I am released from this womb I shall seek Śiva's perfect knowledge that repels all worldly existence."

29. Troubled and tormented by the distress in the womb as a result of his past actions the individual soul stays there pondering over the means of liberation.

30. Just as a traveller surrounded by huge impassable mountains on all sides stands helplessly in his distress, so also the creature in the womb enveloped by the embryonic skin stays miserably.

31. Just as a man drowning in the sea is very much distressed, so also the child in the womb completely drenched by the liquid secretion in the womb is always distressed excessively.

32. Just as a person is cooked and boiled in an iron cauldron by means of fire, so also the child hurled into the pot of womb is cooked by the gastric fire.

33. For him staying inside the womb the misery is equal to, nay, more than the misery of a person incessantly pierced by means of redhot needles.

34. There is nowhere a greater misery than staying within the womb. To all embodied souls it is full of misery, very terrible and grievous.

35. This type of misery is for the sinners. But those of virtuous intellect take birth within seven months.

36. Getting crushed in the vaginal passage as if within a machine is a misery more grievous than the stay within the womb. O Vyāsa, this takes place in regard to the sinners and not the virtuous.

37. Just as the sugarcane is crushed in the machine, the sinner is crushed and beaten on the head by the ironclub of sin.

38. Just as the gingelly seeds pressed in the oil machine become a worthless residue, so also the body becomes a waste being crushed by the muscular walls of the vaginal passage.

39-43. This body in the womb is in an unenviable position. The hands and legs are like suspended pillars. Sinews tie them up in various ways. The whole body is smeared with dirty blood and flesh. It is the receptacle of faeces and urine. It is covered with hairs and nails. It is sickly and an abode of ailments. The only great opening is the mouth. It has eight small apertures like windows. The two lips are like two doors. The tongue is the bolt for them. The body is sick due to its thirst for pleasures. It is subservient to passion and hatred and utterly deluded. The various limbs overlap one another. It is surrounded by the embryonic membrane. With very great pain and difficulty it has to come out of the vaginal passage. It is drenched with urine, blood and faeces. It comes out as from a sheath. It is a mass of skeleton.

44. The bones are three hundred and sixty in number. There are five hundred muscles. The body is covered with thirtyfive million hairs.

45. The hairs are subtle and gross, visible and invisible. The veins and vessels within the body too are so many in number.

46. The internal secretions circulate within and go out through these vessels. The teeth are thirtytwo in number and the nails are twenty.

47. The measure of bile content in the body is one Kuḍava. (1/4 of Prastha or 12 handfuls). The phlegm is one Āḍhaka (256 fistfuls). The vasā fat weighs 20 palas. Half of that is the tawny matter.

48. The weight of solid fat is 2½ Tulās and ten palas. Blood is three palas and it is four times the marrow.

49. The semen is half a Kuḍava. The strength of the living beings depends on it. A mass of flesh weighs a thousand palas.

50. O excellent sage, the blood is hundred palas according to which the faeces and the urine form four handfuls each.

51. Such is the transient abode, the body of the eternal soul. It is impure while the soul is pure. It is generated due to his past actions and their bondage.

CHAPTER TWENTYTHREE

(The description of infancy and other stages and the impurity of the body)

Sanatkumāra said:—

1. O Vyāsa, O highly intelligent sage, listen to the impurity of the body and the greatness of good feelings. I shall explain briefly.

2. The body is considered impure because it is produced by the mingling of semen and blood and is always full of faeces and urine.

3. Just as a pot, full of faeces cannot become pure even when washed outside, so alsc the body washed outside cannot become pure. Hence it is impure.

4. Even after taking in the sanctifying Pañcagavya, Havis (Ghee oblation) etc. the body becomes impure the next moment. What else is more impure than this body ?

5. Even after taking in sweet, fragrant and delicious foodstuffs and drinks the body becomes impure quickly. What else is more impure than this.

6. O men, don't you see dirty and foetal matter coming out of your bodies day by day. How can the receptacle of such matter be pure. ?

7. Even if the body is sprinkled with the waters of the holy Kuśa grass and smeared with Pañcagavya,[290] it will not become free from dirt like charcoal even when it is rubbed and polished.

8. Like the perennial flow of the springs of a mountain the vessels of the body discharge phlegm, urine, faeces and other types of filth. How can that body become clean ?

9. There is not even a single clean spot on the body —the receptacle of all types of filth and a leather bag of faeces and urine.

10. After touching the tips of the vessels of one's own body the hand is washed with sand and water. Still the persons who are slaves to this filthy body do not feel.

11. Inspite of being smeared and sanctified assiduously by sweet scents, incense and other things the body does not eschew its nature like the curved tail of a dog.

12. Just as an object, naturally black, cannot become white by any means, so also the physical body does not become clean though it is scrubbed and cleaned.

13. Though he smells his own noxious odour, though he sees his own dirt, no man becomes detached and keeps his hand on his nose.

14. Wonderful indeed is this great delusion whereby the whole universe is enveloped. He does not observe the impurities of his body and become disgusted with it.

15. If a man is not detached from the world due to the foetal smell of his own what other cause of detachment can be imparted to him ?

16. In the midst of the entire universe, the body alone is the most unclean. By touching its filthy limbs even the pure becomes impure.

17. The purification of the body is for removing bad odour and sliminess. If both are removed there is purity. The touch of a pure thing also sanctifies it.

18. But let him be cleaned with all the waters of the Gaṅgā, with heaps of sand resembling a mountain or let him observe purificatory rites till death, if a man has wicked feelings and emotions he can never be purified.

290. It consists of the five products of the cow : viz. milk, curd, butter and the liquid and solid excreta.

19. A vicious soul is not sanctified by the waters in the pilgrim spots nor by austerities. Does the canine hide become pure when washed in a holy river ?

20. Neither heaven nor salvation can be attained by a man of vicious emotion even if he immolates himself in the holy fire. The only result will be that his body is entirely burnt off.

21. We assert that a man of vicious instinct and feeling never becomes pure though he may indulge in ablutions throughout his life with all the waters of the Gaṅgā and a mountain of sand.

22. If a man of defiled emotion gets himself burnt after entering a huge blazing fire kindled by sprinkling ghee and oil and with flames of circular motion he does not become pure.

23. Fishes stay in the holy Gaṅgā and other sacred rivers. Flocks of birds stay in the temple. They do not attain any special benefit from the ceremonial ablutions and charitable gifts since they are devoid of holy feelings.

24. It is the purity of the feelings that is the criterion for the sanctity of rites. The wife is embraced with one feeling and the daughter is embraced with another.

25. Feelings are different in the mind even if the objects are not different. The same woman is looked at in one way by the son and in another way by the husband.

26. O observe the great fortune in the difference of emotions. The man, though embraced, does not love the woman who is devoid of the feelings of love.

27. If the three emotions, passion etc. were to create worries in the mind no one would relish different delicious or fragrant stuffs.

28. Man is caught hold of by emotions and man can rid himself of emotions. A man purified by pure emotions attains heaven and salvation.

29. Performing Japas, sacrifices and eulogies after purifying the soul with pure emotions a man acquires perfect knowledge and after death he attains the worlds of persons who perform many sacrifices.

30. The purification and removal of the sliminess and bad odour of the faeces and urine of ignorance and passion of men is effected by the pure water of knowledge and the clay of detachment from the world.

31. Thus as the body is naturally unclean it is worthless. Like the inner stump of the plantain tree it has only the outer skin as substantial.

32-33. An intelligent man shall understand that the body is defective and faulty. He shall be disinterested in such emotions as revolve round the pleasures of the body. With the mind in restraint and intellect delighted he surmounts the worldly existence and becomes a living liberated soul. He who firmly grasps the inner stump of the plantain tree of worldly existence is not liberated.

34. Thus the misery of life is proclaimed to be grievous and painful to men due to the fault of ignorance and the influence of different activities.

35. I shall explain in half a stanza what is mentioned in crores of books. The feeling of "My-ness" is the greatest affliction. The feeling of "not-my-ness" is the greatest joy.

36. Hundreds and thousands of monarchs who had been in bondage had attained the greatest world on reaching the Nirmamatva (not-my-ness) state.

37. What little recollection the child had while within the womb perishes when his misery develops further on being crushed by the muscular walls of the vaginal passage as if within a machine.

38. A great fever overtakes him as soon as the external air touches him or delusion overwhelms him.

39. Due to that fever a great fascination overpowers him and deludes him. After being deluded he soon suffers from the loss of memory.

40. Loss of memory leads to forgetfulness of all previous activities. The creature soon begins to love the present birth.

41. The passionate and deluded world does not engage in activities beneficial to itself. It does not realise itself nor others nor even the deity.

42. O good sage, though he has ears man does not

listen to what is beneficial to him. Even when he has competent eyes he does not see what is good.

43. Walking slowly on the level, even path he falters at every step. Even when he has intellect, even when he is enlightened by scholars he does not understand.

44. Thereby, urged and prompted by great greed he suffers pain and distress in the world. His intellect no longer remembers the sins he committed which he remembered in the womb.

45. This great divine Śāstra has been narrated by Śiva in the context of penance as a means to achieving heaven and salvation.

46. Even when the perfect knowledge of Śiva that leads to the achievement of desire is available, it is really a great surprise if people do not strive for its attainment in their own interest.

47. There is again this great misery in infancy because the operative power of the sense-organs is not clearly manifest or developed. Even if he wishes he is unable to express or take remedial or preventive measures.

48. There is a great trouble when the child cuts the teeth. There is pain due to minor childhood ailments, different kinds of children's diseases and adverse evil planets and other evils.

49. The infant boy may remain somewhere very hungry and thirsty, or lying somewhere he may be crying or he may be eating or drinking faeces and the urine due to delusion.

50-51. During childhood when the rite of earboring is performed or when the parents beat him or when he feels difficulty in learning the alphabet it is surprising that the stupid fellow does not strive for his welfare, even after seeing and somehow surmounting the miseries of boyhood.

52. Where is happiness during youth, when all the sense-organs are developed fully and begin to function, and there is an attack from the sickness of lust that remains unrealised ever?

53. Then he feels misery from malice and rivalry.

By delusion his eyes become red like those of an infuriated man. Its abandonment is only conducive to misery.

54. During nights he does not get proper sleep because he is scorched by the fire of lust. Where is pleasure even during the day because he is worried over the ways and means of earning wealth?

55. The drops of semen of a man whose mind is dwelling on women do not bring him pleasure. They are like his own sweat drops, mere dirt.

56. What happens in women is exactly what happens to a leprous monkey when it scratches itself on being afflicted by worms.

57. The pleasure in women is similar to the pleasure that is felt when the pus comes out of a swollen tumour. It is nothing more than that.

58. The pleasure in women is similar to the pleasure one feels when faeces and urine are discharged. But it has been considered otherwise by the stupid.

59. It has been mentioned by Pañcacūḍā that there is not even a particle of pleasure in women who are the storehouses of all blemishes and who are creatures unsubstantial.

60. Due to honour and disrespect, due to union with and separation from the beloved people youth is soon devoured by old age. Where is pleasure without torment ?

61-62. The youth of women and men which had been mutually pleasurable formerly is not so now when it is overwhelmed by old age, when the body is rendered shattered and rickety by wrinkles, grey hairs and baldness and when the man is incompetent to perform any serious task.

63. Who can be a more senseless person than the man who feels attracted to worldly pleasures even after seeing himself completely transformed due to old age as if he were a new person not existing before?

64. A man overwhelmed by old age is tormented by daughters, sons and other kinsmen and even by servants who cannot be kept under control because they are not attached to him.

65. A sick and an aged man is incompetent to strive for virtue, wealth, love and salvation. Hence a young man shall strive for these virtues.

CHAPTER TWENTYFOUR

(*Women's nature*)

Vyāsa said:—

1. O sage, if you are pleased with me you shall narrate succinctly what was mentioned by Pañcacūḍā viz., that women are despicable.

Sanatkumāra said:—

2. I shall explain the nature of women as it is. O dear, listen to it, merely by hearing which excellent detachment results.

3. O sage, women are light-minded. They are at the root of all troubles. Attachment towards them should not be pursued by wakeful persons who desire liberation.

4. In this respect they quote an ancient tradition, the conversation of Nārada with the unchaste woman Pañcacūḍā.

5. Formerly, while the intelligent celestial sage Nārada was wandering in the worlds he saw the beautiful celestial damsel Pañcacūḍā.

6. The excellent sage Nārada asked the beautiful woman, the Apsaras—"O lady of beautiful waist, I have a certain doubt. Please explain it to me."

7. O brahmin, thus addressed the excellent celestial damsel replied—"If you consider me competent and if there is a proper subject, I shall explain."

Nārada said:—

8. O gentle lady, I shall never engage you in a subject beyond your scope. O lady of slender waist, I wish to hear from you the nature of women.

Sanatkumāra said:—

9. On hearing these words of that celestial sage the excellent Apsaras replied to that lord of sages, Nārada the excellent sage.

Pañcacūḍā said:—

10. "O sage listen, being a woman I cannot censure women. You already know what women are and what their nature is.

11. O celestial sage, it does not behove you to urge me in such a question." After saying this the excellent Apsaras Pañcacūḍā kept quiet.

12. On hearing her excellent statement the most excellent of the celestial sages replied to her with a desire for the benefit of the worlds.

Nārada said:—

13. It may be wrong to make a false statement. There is no defect in speaking the truth. Know this, O lady of good waist and speak the truth.

Sanatkumāra said :—

14. Thus prompted, the sweet-smiling lady, resolved and immediately began to explain truthfully the permanent defects of women.

Pañcacūḍā said:—

15. O Nārada, this is the defect in women. Even women of noble families, women with husbands and women endowed with beauty do not stand within the limits of decency.

16. There is none more sinning and more sinful than women. Women are at the root of all sins. This you know already.

17. They might have husbands of good knowledge, of ample wealth, of great comeliness and pleasing to them. But when they get opportunities for erring, they do not wait.

18. O holy lord, this is the evil practice of all of us, women, that we resort to sinful men casting off all shame and shyness.

19. Women love only those persons who solicit their company, who approach them intimately and who render them a little bit of service.[291]

291. Pañca. Mitrabheda 142.

20. Women usually do not observe the limitations of conventional decency. If at all they stand by them with their husbands it is because no man makes advances to them or because they are afraid of their husbands.[292]

21. There is no man not worthy of honour to women. They are not mindful of the age of the man. They carry on their dalliances with any man ugly or beautiful.[293]

22. It is not due to fear, taunts or affection for their husbands or regard for their lineage that women remain loyal to their husbands.

23. Even women of noble families aspire for the life of lascivious women who in their prime of youth adorned with lovable ornaments and beautiful wearing garments move about frivolously.

24. Even the women who are honoured well, loved intimately and looked after with care become attached to hunchbacks, blind men, imbeciles and dwarfs.

25. O celestial sage, they become attached to lame and even despicable persons. O great sage, there is none in the world who cannot be approached by women with solicitations of lust.

26. O brahmin, if women do not get men for their dalliance they begin to indulge in abnormal sexual activity with one another. They do not stand by their husbands.

27. Women become desperate when they do not get men, when they are afraid of servants, when they are frightened of being killed or imprisoned.

28. Because they indulge in sexual intercourse as they please they are fickleminded, of evil deeds and emotionally incomprehensible even to an intelligent man.

29. Fire is not satiated with the logs of wood it consumes; the ocean is not satiated with the rivers that flow into it. The god of death is not satiated with the living beings he kills and women are not satiated with the number of men they cohabit with.[294]

292. Cp. Ibid. Mitrabheda 143.
293. Cp. Ibid. Mitrabheda 144.
294. Cp. Ibid. Mitrabheda 138.

30. O excellent sage, there is another secret of all women that immediately on seeing a man their vaginal passage begins to exude slimy secretions.

31. On seeing a man fresh and clean from his bath with his body perfumed with sweet scents, the vaginal passage of women begins to exude like water dripping from a leather bag.

32. Women do not brook their husbands who may give all that they love, who may honour and console them and who may look after them well.

33. Women do not remain satisfied and contented so much with simple loves and pleasures and with ornaments and money as with illicit love pursued by them with other men.

34. Women can be kept equally balanced against all these put together viz., god of death, Yama, Antaka, Pātāla, the submarine fire, the sharp edge of razor, poison, serpent and fire.

35. Ever since the five elements, the world, the men and women were created by Brahmā, O Nārada, the defect lies in women always.

Sanatkumāra said:—

36. On hearing her words Nārada was satisfied in his mind. Considering it to be the truth he became disinterested in them.

37. O Vyāsa, thus the nature of women as mentioned by Pañcacūḍā has been narrated to you. What other cause of detachment do you wish to hear ?

CHAPTER TWENTYFIVE

(Ascertainment of the time of death)

Vyāsa said:—

1. O omniscient Sanatkumāra, O sage, the nature of women has been heard by me from you. Please narrate the knowledge of Kāla with pleasure.

Sanatkumāra said:—

2. Formerly, this very same thing Pārvatī asked lord Śiva after hearing various divine stories and delightedly bowing to him.

Pārvatī said:—

3. O lord, thanks to your grace, everything has been understood by me and pondered over, such as your due worship, O lord, and the mantra befitting the same.

4. But still, O lord, a doubt regarding the wheel of time lingers in my mind. What are the signs of death ? What is the extent of life ?

5. O lord, please tell me everything if I am your beloved. On being asked thus by the goddess, lord Śiva replied.

Lord Śiva said:—

6. O beloved, I shall tell you the truth, the Śāstra that is the most excellent of all, by which, O goddess, men can understand their time of death.

7. The day, the fortnight, the month, the season, the transit of the sun and the year can be known by means of the subtle or gross, external or internal signs.

8. O Umā, O beautiful lady, I shall tell that to you factually now, for the welfare of the people and for bringing about their detachment from the world.

9. O beloved, if the body becomes all of a sudden pale and white with red patches all round and above, know that death will take place within six months.

10. When there is paralysis in the face, ears, eyes or

in the tongue, O beloved, know that death will take place within six months.

11. O gentle lady, if a man does not hear the sound accompanying a shrill cry, immediately, death within six months shall be declared by those who understand Kāla.

12. When in contact with the light of the sun, moon or fire if a man does not see the brilliant lustre, if he sees everything black he will remain alive only for six months more.

13. O beloved, O goddess, if the left hand throbs for seven days, there is no doubt that he will live only for a month more.

14. If the limbs unfold and expand, if the palate dries up, there is no doubt that he will live only for a month more.

15. When the three humours are disturbed and the nose begins to water, his life is only for a fortnight more. The mouth and the throat of a man sure to die at the end of six months, become parched.

16. O beautiful lady, if the tongue becomes thick and the teeth begin to exude, death takes place within six months. The same may be inferred through these signs.

17-18. If a man does not see himself reflected in water, oil, ghee or in the mirror or if he sees with distorted flesh or features he will live only for six months more. This shall be declared by the expert. O goddess, now listen to other signs whereby death can be inferred.

19. If a man sees his shadow without the head or if he does not see the shadow at all he will not live for one full month thereafter.

20. O Pārvatī, the signs of death evinced by bodily limbs have been explained. O gentle lady, I shall now mention the extraneous signs. Listen.

21. O goddess, if the zone of the sun or the moon appears devoid of rays or like the trumpet flower, the man dies within half a month.

22. If a person does not see the star Arundhatī or the

moon with the black spot, or if any one does not see any star he lives only for a month.[295]

23. If a person does not see the star Utathya or the Polar star or the solar zone or has delusion of quarters on seeing the planet he dies within six months.

24. If a man sees rainbow at night or the fall of the meteor at midday or if he is surrounded by vultures and crows he lives only for six months more.

25. If the great Bear and the Milky way are not seen in the sky, know him to live for only six months more. This shall be declared by the experts.

26. If any person sees the sun or the moon suddenly seized by Rāhu, or the wheel of quarters whirling, he dies within six months definitely.

27. If a person is suddenly surrounded by blue bees, he will live only a month more. That is true.

28. Surely the person dies soon within a month if a crow or a dove attacks him and settles on his head.

29. Thus the evil portents of an external nature have been explained to you. For the benefit of human beings I shall mention succinctly.

30. O goddess, one can see Kāla within his two hands, the left and the right. It has been directly narrated.

31. O beautiful goddess, in brief there are two fortnights. In these one shall take bath and be clear, remember the lord with controlled senses.

32. He shall wash his hands with red lac juice and milk. He shall hold scents and fragrant flowers in the hands and try to forestall his good or bad luck.

33-34. O beloved, beginning with the little finger and ending with the thumb, one should make the Nyāsa (mystical placing) of each of the Tithis on each knot. Thus the two hands together will cover the mouth Keep the hands in the cuplike form and sit facing the east.

35. The devotee then should repeat the Navātmaka mantra one hundred and eight times. Then he shall scrutinise every one of the knots in the fingers of both the hands.

295. The Skt. text of the first pāda of this verse is defective.

36. O beloved, if the devotee sees a line in the form of a bee in a particular knot he shall understand •that the death will take place on the Tithi represented by that knot.

37. Now I shall succinctly mention the time of death. O beloved, listen. On the basis of hearing the sound he shall know the result.

38-39. O woman of slender waist, the calculation of time is based on the division of it into Kṣaṇa, Truṭi, Lava, Nimeṣa, Kāṣṭhā, Muhūrta, day, night, fortnight, month, season, year, Yuga, Kalpa and Mahākalpa.

40. Śiva calculates time by three paths: Left, right and middle.

41. Beginning with the fifth and ending with the twentyfifth are the calculations of sound according to the left-hand practices.

42. O fair lady, Bhūtarandhra (?) the quarters and the banner are the sounds in the left hand practices.

43. O fair lady, the attributes and the aberrations of the seasons constitute that in the right-hand practices. This shall be known by those who understand the motion of vital airs.

44-47. When Idā and other Nāḍis respire for five days consecutively, you shall know that the person will die within that year. If these respire for ten days he lives for a year. If they respire for fifteen days he will die after a year. If for twenty days he lives for six months. If the left Nāḍī respires for twentyfive days he lives for three months; if for twentysix days, two months.

48. If it respires for twentyseven days incessantly he lives for a month.

49. This shall be known in accordance with the left-hand practices. If in the right he lives for four days only.

50. O goddess, these sixteen are mentioned as stationed in four places. I shall now mention their extent factually.

51. Beginning with six days and calculating duly it happens as mentioned in the left path.

52. If it respires for six days, he lives for two years eight months and eight days. You shall know that.

53. If it respires for seven days he lives for one year seven months and six days, to be sure.

54. If it flows for eight days, he lives for two years four months and twenty-four days.

55. If for nine days, he lives for three months, twice two months, and twelve days (i.e. seven months and twelve days).

56. The time of the previous days has been mentioned before. But the intervening days of the month may be calculated thus.

57. If for eleven days, he lives for one year nine months and eight days.

58. If for twelve days he lives for one year seven months and six days.

59-61. If for thirteen days he lives for one year four months and twentyfour days. When the Prāṇa flows in the left side for fourteen days he lives for one year, six months and twentyfour days.

62. If for fifteen days he lives for nine months and twentyfour days.

63. If for sixteen days he lives for ten months and twentyfour days.

64. If for seventeen days he dies within nine months. O fond of devotees, eighteen days too are mentioned here.

65. O goddess, if for eighteen days he lives for eight months and twelve days.

66-68. If for twentythree days, know for certain that he lives for five months i.e. 4 months and 24+6 days=5 months. If for twenty-four days he lives for three months and eighteen days. All this I have narrated to you in brief.

69. This is in accordance with the left hand practices. Now listen according to the right hand practices. If the flow is for twentyeight days he lives for that much period.

70. If for ten days, he dies immediately. If for thirty days he dies in five days.

71. O goddess, if it respires incessantly for thirtyone days, he lives for three days.

72. When Ravi Nāḍi respires thirtytwo breaths he lives for two days; there is no doubt in this.

73-74. The right path-practice has been mentioned to you. I shall now tell you about the middle one. The respiration with frequency on one part of the face makes him live for one day. Thus the time for death for a dying person has been mentioned by the experts.

75. O goddess, this Kālacakra pertaining to the dying person has been mentioned to you for the benefit of the worlds. What more do you wish to hear?

CHAPTER TWENTYSIX

(The deception or dodging of Kāla)

The goddess said:—

1. O lord, the perfect knowledge of Kāla has been mentioned by you. Now please mention the dodging of Kāla by a Yogin, factually.

2-3. Kāla follows upon the track of all creatures. O lord, now taking pity on me, please mention how the Kāla that has come does not deceive. O bestower of happiness, please mention it, for the benefit of Yogins.

Śiva said:—

4. O Goddess Śivā listen. I shall explain briefly what I have been asked by you for the benefit of all men.

5. The body is a conglomeration of earth, water, fire, wind and ether. It consists of five elements.

6. The ether is all-pervasive. The elements merge in ether and are reborn therefrom.

7. When the ether is disintegrated the elements resort to their causes. O beautiful woman, there is no stability for this conglomeration.

8. There is no doubt that the wise know all this perfectly through the power of austerity and mantras.

The goddess said:—

9. Kāla of terrible form, the awful sole lord of the gods, perishes while taking them to the Ether. He was burnt

by you. When eulogised you were pleased and then you revived him to life.

10. Kāla was addressed by you. "In the talk of the people you will be moving about in the invisible form." He of great power was seen by you there. By means of the boon granted by you he was reborn.

11. Hence there is Kāla here. Something is killed by him. Please mention that to me. You are the foremost among Yogins. You are self-controlled lord. O lord Śiva, you take up physical bodies for helping others.

Śiva said:—

12. Kāla is not killed by the leading gods, Daityas, Yakṣas, Rākṣasas, serpents and human beings. But those embodied beings who are Yogins engrossed in meditation can easily kill Kāla.

Sanatkumāra said:—

13. On hearing this from Śiva, the preceptor of the three worlds, Gaurī laughed and said "Please tell me the truth. How is this Kāla killed ? By whom is it killed ? Śiva told her immediately "O moon-faced lady, those who are sinless Yogins hurl the serpent Kāla entirely. Listen to that with concentration."

Śiva said:—

14. O beautiful lady, the physical body consists of five elements. It arises from them and merges in them. It is always endowed with their attributes.

15. From the ether the wind is produced. From the wind, fire is generated. Water is said to be produced from fire and from it the earth comes out.

16-17. Each of the elements merges into the other in order. Earth has five attributes. Water has four. Fire has three. Wind has only two. Ether has only one. The attributes of the earth and other elements can be mentioned thus.

18. The five attributes are sound, touch, colour, taste and smell. When it is relieved of its attributes the element perishes.

19. When it takes up the attributes the element

manifests itself. O goddess, know thus all the elements factually.

20. Hence O goddess, the partial attributes shall be thought of by the Yogin assiduously if he is desirous of conquering Kāla.

The goddess said:—

21. O lord of the knowers of Yoga, how is Kāla wished to be conquered by the Yogins? Is it by meditation or incantations? Please mention everything to me.

Śiva said:—

22. O goddess, listen. I shall explain it for the benefit of the Yogins. The perfect knowledge shall not be imparted to anyone and everyone.

23. O fair lady, it is to be imparted to the faithful, to the intelligent, to one who is endowed with devotion, to the pious who is not an atheist and to one who is always virtuous.

24. The knower of Yoga shall practise it taking breath normally sitting on a good bed. If he practises in darkness he shall not keep any lamp. He shall practise when people are asleep.

25. When the ears are closed with the index finger for a short while a kind of sound is heard as that of a blazing fire.

26. The practice of Yoga quells all ailments, fevers and many other distressing ills.[296]

27. He who visualises the form of death for two Ghaṭikās conquers death and lust and can roam about as he pleases.[297]

28-29. He becomes omniscient and omniseer. He attains all Siddhis. If the Yogin hears the sound resembling that of the rain-bearing cloud he becomes rid of worldly bondage immediately. He then becomes the subtlest of all Yogins.

30. O Goddess, thus the order and procedure of the meditation of Śabdabrahman has been narrated to you. Just

296. The verse does not suit the context.

297. The Skt text of the first pāda of this verse is defective.

as the seeker of grains eschews husks, he shall eschew bondage.

31. If after attaining the Śabdabrahman he were to aspire for other things he will be hitting the sky with his fist, he will be loving hunger and thirst.

32. After knowing the great Brahman, the cause of salvation, the bestower of happiness, the non-external, the imperishable, freed from all limitations, nothing else need be aspired after.

33. Sinners of crooked intellect deluded by the noose of Kāla, fastened into death's bondage do not realise Śabdabrahman.

34. One remains in the world as long as he has not obtained the supreme abode. When the great reality is understood he is released from the bondage of life.

35-36. After conquering sleep and idleness—the great enemies and the great obstacles and sitting in a comfortable posture one should practise Śabdabrahman for ever. Even if he is an old man of hundred years he will gain health and virility and the power of stopping the decay of the body and of conquering death. He shall then continue the practice as long as he is alive.

37-38. Proof of belief is visible even in an old man. Why not then in a youthful man? O beloved goddess, intelligent persons meditate on the great Śiva assiduously forever. The Śabdabrahman cannot be uttered, cannot be struck at. It is neither Oṁkāra nor any mantra nor any Bīja nor any syllable.

39. Hence the Śabdas are ninefold as explained by those who know the science of breath. I shall explain them assiduously in the proper order according to the Siddhi of Nāda.

40. They are Ghoṣa (sound of the soft consonant) Kāṁsya (sound of bell metal) Śṛṅga (sound of horn) Ghaṇṭā (bell) Vīnā (lute) Vaṁśaja (flute) Dundubhi (drum) Śaṅkha (conch) and Meghagarjita (the rumbling thunder).

41. After eschewing all these sounds, one shall practise Tuṁkāra? Meditating thus for ever the Yogin is not affected by either virtues or sins.

42. O goddess, what others do not hear the Yogin hears by the practice of Yoga. While practising, if he dies, he may stay in that posture for days and nights.

43. From him the sound of conquest of death rises up in seven days. O goddess, it is of nine varieties. I shall mention it factually.

44. The first sound is Ghoṣa. It purifies the soul. It dispels sickness. It is excellent. It attracts and controls.

45. The second sound is Kāṁsya. It stops the movement of living beings. There is no doubt that it stops the effect of poison, evil spirits and evil planets.

46. The third sound is Śṛṅga. It is employed in black magic for exorcizing enemies and killing them.

47. The fourth is Ghaṇṭānāda, so says lord Śiva. It is one that attracts the gods even. What then of human beings on this earth?

48. Attracted by him the virgins of Yakṣas and Gandharvas give him great Siddhis as desired by him or out of their own accord.

49. Vīṇā is the fifth sound. It is heard by Yogins always. O goddess, from it arises the power of vision from a great distance.

50. All principles are understood by one who meditates on Vaṁśa Nāda. One who meditates on Dundubhi is devoid of old age and death.

51. O goddess, through the conch sound he assumes any form as he wishes. By means of Megha Nāda the Yogin wards off all adversities.

52-53. O pretty lady, is there anything impossible for one who meditates with single-minded devotion the Tumkāra form of Brahman? He becomes omniscient and visualiser of all. He moves about assuming any form he wishes. He is not affected by aberrations. He is Śiva himself. There is no doubt in this.

54. O goddess, thus the form of Śabdabrahman with its nine aspects has been wholly narrated to you. What else do you wish to hear?

CHAPTER TWENTYSEVEN

(Escaping death and attainment of Śiva)

The goddess said:—

1. A Yogin attains the region of wind arising from the Yogic Ether. O lord, if you are delighted let me hear from you.

2. Formerly, desirous of the welfare of Yogins I had explained everything as to how wind became a symbol for the Yogins desirous of conquering Kāla.

3. Knowing the day through that, the Yogin stays engaged in Prāṇāyāma. O pretty woman, within half a month he conquers the Kāla that has already come upon him.

4. The wind within the heart kindles the fire. It is favourable to the fire. It blows within and without. It is all pervasive. It is great and it spreads everywhere.

5. Knowledge, perfect knowledge, zeal, everything is activised by wind. He who has conquered it has conquered the universe.

6. With a desire to prevent old age and death, the Yogin engaged in the practice of Yoga, meditation and retention shall stay in the state of Dhāraṇā.

7. O sage, the blacksmith blows air into the bellows and does his job by means of the wind. The Yogin shall also practise similarly.

8. The lord of thousands, the lord of thousand eyes, hands and feet encompasses the universe and stands ten Aṅgulas above.[298]

9. Holding the breath one shall repeat the Gāyatrī Mantra along with his Śiras (Oṁ) and Vyāhṛtis thrice. That is called Prāṇāyāma.

10. Planets like the sun and the moon are evolved and dissolved. But those who are devoted to Yoga and meditation do not return still.

11. O goddess, by a single retention of vital airs, a brahmin attains the benefit accruing to him by the penance

298. X 90. 1

performed for a hundred years while sustaining himself on the water from the tips of Kuśa grass.

12. The brahmin who gets up at daybreak and performs a Prāṇāyāma quells his sins and goes to Brahmā's region.

13. Free from lethargy he who is engaged in Prāṇāyāma in an isolated place, conquers old age and death, masters the vital air and can traverse the sky.

14. He can assume the form of a Siddha. He gets lustre, intelligence, exploits, valour, happiness and the speed of the wind.

15. O goddess, I have thus narrated the Siddhi through the wind that the Yogin attains from fire.

16. The aspirant sits in the comfortable posture in a place free from noise. In the middle place he illuminates the brilliance accompanied by the lustre of the moon and the sun.

17. The Yogin who illuminates the fire existing between the eyebrows, alertfully can see in darkness without lamps to be sure.

18. The Yogin presses the eyes with the fingers a little and strives to see the star and meditate on it for a muhūrta or half that time with concentration.

19. Thereafter while meditating in darkness he sees the bright lustre of Śiva in colours white, red, yellow, black and the rainbow colour.

20. On seeing that brilliance on a par with the rising sun stationed in the forehead between the eyebrows, the Yogin can assume any form of body he chooses and plays about as he wishes.

21-22. By repeated practice the Yogin gains various powers—subduing the senses, entry into other bodies, the attainment of eight Siddhis Aṇimā and others, mental vision, hearing from far, perfect knowledge, invisibility assuming multiforms, and the ability to walk through the sky.

23. Persons endowed with Vedic studies, experts in different Śāstras and the perfectly wise too become deluded when subservient to the force of the previous Karmans.

24. They do not see even when they gaze at it ; even while listening they are no better than deaf. Deluded by sins they are like blind men in the world.

25. I know the great Puruṣa of the colour of the sun beyond all darkness. By knowing him alone can one surmount death. There is no other path to go.[299]

26. Thus the excellent mode of Yoga of the fire has been explained to you, how the Yogin conquers death and attains immortality.

27. I shall now explain a greater method of Yogic practice to ward off death. O goddess, listen with attention and concentration.

28-31. This Yogin, O goddess, forms the fourth one, the other three being the Bhūtas, the Yogins and the meditators. This devotee practising the fourth method sits in a comfortable posture in a convenient spot with pure mind. He keeps his body straight. His hands are clasped together cuplike. He shapes the mouth like a beak and drinks in the wind slowly. The water-drops clinging to his palate begin to exude. They are life-givers. He inhales them through the wind. Drinking this nectarine cool water daily he will never be subservient to death. He gets a divine body and great brilliance. He becomes free from hunger and thirst.

32. In strength he becomes equal to an elephant ; in speed he vies with a horse ; he has the keen sight of Garuḍa ; he can hear from a distance. He has dark curly ringlets of hair. His complexion is as fair as that of Gandharvas and Vidyādharas.

33. He lives for a hundred years by the calculation of the time of gods. He attains equality with Bṛhaspati. By practising this Yoga he can traverse in the sky or any where he likes. He can always remain happy.

34. O fair lady, I shall now explain another mode which is strenuously guarded even by gods. Please listen to it.

35. The Yogin shall practise curving the tongue towards the palate. After sometime he can carry it to the uvula.

299. Cp VS. 31. 18.

36. When touched it begins to exude cool nectar. By drinking in this the Yogin attains immortality.

37. The tip of the tongue touches the tip of the uvula. The hands are clasped in the form of a white lotus. Drawn by him the nectar falls drop by drop. When he attains the great region he delights even the deities. This is the essential substance enabling one to cross the ocean of worldly existence, surmount all sins, cross the Kāla along with the star. He by whom the limbs have been drenched with the nectar never dies. He is devoid of hunger and thirst.

38. O daughter of the mountain, the earth possessing these four types of Yogins can bestow happiness on the entire universe. What a man creates in dream the Yogin is competent to create in heaven. This is only a part of what the four can do.

39. Hence the earth united with mantras, penances, Vratas, restraints, medicinal herbs and Yogic practice becomes lovable to men endowed with humility, polity and sacred virtues. The primordial lord of all living beings does not become shaken when associating with the four Yogins. I shall now explain in accordance with the injunctions the Chāyāpuruṣa (the shadowy person) who is called Śiva.

CHAPTER TWENTYEIGHT

The Chāyāpuruṣa

The goddess said:—

1-2. O great lord of the gods, the way of dodging Kāla has been narrated ; the form of Śabdabrahman and the excellent characteristics of Yoga have been mentioned. The reference to the shadow-person has been made by you in brief. Please explain in detail with a desire for the welfare of Yogins.

Śiva said:—

3. O goddess, listen. I shall explain the characteristics of the Chāyāpuruṣa, on knowing which man becomes released from all sins.

4-5. The aspirant wears garlands and white cloth. He makes himself fragrant white scents, incense and other things. O fair lady, he then sits with his back to the sun or the moon remembering the great mantra that bestows the benefits of all desires and that consists of the nine units solidified into one. He then glances at his own shadow.

6-7. If he can see the shadow in the sky in a white-coloured form and begins to meditate on Śiva, the great cause with single-minded attention, he attains Brahman then. This has been mentioned by the experts. In this state he is rid of Brahminicide and other sins.

8. If he finds the shadow-person headless, the entire power of oral expression of practising Yogin becomes eliminated within six months.

9. If the shadow is white, know that it is an indication of virtue ; if it is black, it indicates sin ; if it is red, it indicates bondage and if it is yellow it indicates an enemy.

10. If the shadow is devoid of arms it indicates death or ruin of kinsmen ; if it is without snout it indicates the fear of hunger ; if it is devoid of hips, wife dies ; if it is devoid of calves it indicates wealth.

11. If there is no foot, exile to a foreign country takes place. This has been mentioned by me. O great goddess, this shall be carefully considered by the people.

12. (Practising still further and) seeing the shadow-person perfectly and keeping it within the Ātman through the Ātman, O goddess, the aspirant shall repeat the nine-syllabled Mantra in the heart.

13. If a year passes by there will be nothing that the repeater of the mantra cannot achieve. He attains the eight Siddhis, Aṇimā and others and the ability to walk through the sky.

14. I shall mention another power which is inscrutable but is known to those possessed of perfect knowledge.

15-16. An unknowable figure in the form of a curling

serpent is drawn and that figure placed in the vehicle, nowhere mentioned, is seen there. That which stands uppermost in the universe and that which is eulogised by the Vedas for ever is sung as a secret Vidyā and is the mother of all Vidyās.

17. It is the lore of traversing the sky. It is stationed in all living beings. It is visible and invisible. It is immovable, eternal, manifest and unmanifest. It is permanent.

18. It is devoid of colour yet it possesses colour. It is called Bindumālinī. The Yogin who sees it always remains contented.

19. On seeing Mālinī one attains the fruit of all sacrifices, the benefit of charitable gifts and the ceremonial ablutions in all holy centres.

20-21. There is no doubt in this. I mention the truth to you. The man attains the fruit derivable from all sacrifices, O goddess, as well as the benefit of making charitable gifts and taking the ceremonial ablutions in all the holy centres. O goddess, of what avail is speaking much ? He attains all cherished desires.

22. Hence a sensible person shall cultivate this knowledge as well as Yoga. Siddhi is attained by practice. Yoga is enhanced by practice.

23. Perfect realization is attained by practice. Liberation is attained by practice. An intelligent man shall always maintain practice. Practice is the cause of salvation.

24. O goddess, I have mentioned that all which bestows the benefit of worldly pleasures and salvation. What other tenet do you propose ? Tell me, I shall tell you the truth.

Sūta said:—

25. O great sages, on hearing these words of Sanatkumāra, son of Brahmā, the words bestowing the knowledge of truth, Vyāsa, son of Parāśara, was much delighted.

26. The extremely delighted Vyāsa, bowed again and again to the omniscient son of Brahmā, Sanatkumāra, the storehouse of mercy.

27. O sages, then the great sage Vyāsa, eulogised

Sanatkumāra, the ocean of the perfect knowledge of the deities.

Vyāsa said:—

28. O great sage, I am satisfied. The position of Brahmā has been assigned to me. Obeisance be to you. You are blessed. You are the most excellent of all knowers of Brahman.

Sūta said:—

29. After eulogising the great sage the son of Brahmā, Vyāsa, the grandson of Brahmā, kept silent. He was extremely delighted. He was filled with great bliss.

30. O Śaunaka, Sanatkumāra, son of Brahmā, took leave of him. Worshipped by Vyāsa he returned to his abode. Vyāsa too left for his abode with his mind full of delight.

31. O brahmins, thus I have described to you the conversation between Sanatkumāra and Vyāsa. It deals with truth. It is pleasing. It enhances knowledge.